

Bazm-i-Iqbal
2-Club Road, Lahore.

The English Translations of Iqbal's Poetry

(A Critical and Evaluative Study)

By: **Prof. Dr. Abdul Ghani**

Pages: 480 Hard Bound, Price. Rs. 400/-

(Discount according to rules of the Bazm-e-Iqbal)

☆ ☆ ☆ ☆ ☆

Iqbal : A Philosopher Poet

Prof. M. M. Sharif

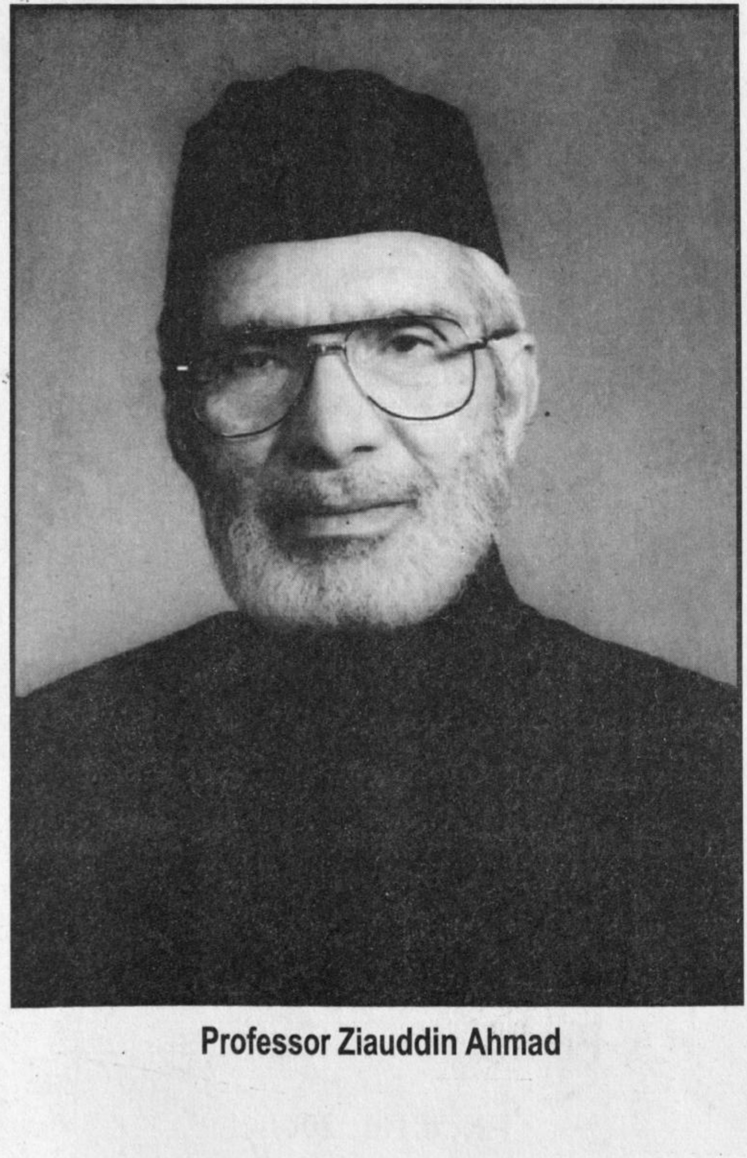
Price Rs. 130/-

☆ ☆ ☆ ☆ ☆

Pakistan: As Visualized by Iqbal & Jinnah

Prof. Dr. G. H. Zulfiqar

Price Rs. 200/-



Professor Ziauddin Ahmad



Dr. Sir Muhammad Iqbal, (Dec. 4, 1933) at P.U. Convocation

He was a member of the Monopoly authority, Government of Pakistan; Head of Pakistan Industrial Productivity Centre, member I.L.O. Labour Committee, Head of the Department of Public Relations, Institute of Business Administration Karachi, Principal, Cantonment Public School, Quetta; Head Department of Arabic Government College, Karachi, Member, All Pakistan Educational Conference, Karachi, and Pakistan Institute of International Affairs Karachi.

He had been intimately associated with the Pakistan Movement since 1920, and its top leaders, Maulana Mohammad Ali Jauhar, Maulana Shaukat Ali, Maulana Hasrat Mohani, Maulana Zafar Ali Khan, Allama Syed Sulaiman Nadvi, Moulvi Abdul Haq, as well as outstanding scholars and scientists of the sub-continent.

He is the author of "Influence of Islam on world civilization", Mohammad Ali Jinnah----- Founder of Pakistan; "The sage of Pakistan; Liaquat Ali Khan ----- Leader and Statesman", "Shaheed-e-Millat Liaquat Ali Khan, Builder of Pakistan", "studies in English Romanticism"; "New Educational Philosophy"; "Educational Thinkers"; "Islamic Law and Society" and "Dana-e-Raz". He has also translated the works of Nabigha Zubyani, Tafsir-e-Baizavi and Nahjul Burdah.

He has participated in several International conferences, Motamar-Al-Alam-e-Islami, (world Muslim congress), February 1949; International Economic Conference November, 1949; International Ulama Conference; 1950; International Conference of Muslim Scholars, held at Islamabad, March, 1981 and others.

He died in Karachi on 2002.

BRIEF LIFE OF PROFESSOR ZIAUDIN AHMAD

Professor Ziauddin Ahmad is a distinguished Pakistani Philosopher, historian and man of letters. He was born on December 25, 1913 and obtained his Master's Degrees from the University of Aligarh and Allahabad. He received his early education from his grandfather, Allama Mohyuddin Ahamd Jafri, an outstanding scholar and professor of Arabic and Persian literature, University of Allahabad and from his father, Hafiz Sirajuddin Ahmad, Editor "The Reformer" Allahabad.

Professor Ahmad is a veteran journalist and was associated with leading English dailies of Indo-Pakistan sub-continent "The Pioneer", Allahabad, "the Bombay Chronicle", "the Daily Gazette", Karachi; "the Dawn", Delhi, and "the Star", Allahabad. He was also a leader writer in "the Civil and Military Gazette", Karachi. He was Editor of two weeklies, "the Onward" and "the New Order" Allahabad, and the journal "Pakistan Productivity".

He is a frequent contributor to leading journals and newspapers viz. "Iqbal Review", "Pakistan Horizon", "the Economist" "Tarikh-o-Siyasiyat, "Jamia" Delhi, "Pakistan Times" Lahore, "the Dawn" Karachi and other foreign papers on prophet Muhammad (S.A.W), Pakistan Movement, the Quran, Islamic culture and civilization, Economic and Industrial Problems, and hundreds of allied subjects.

History, Philosophy and Literature. His uncles Syed Kamaluddin Ahmad Jafri and Dr. Syed Najmuddin Ahmad Jafri inspired him to study and work hard.

He was Editor of the "Onward" and the "New Order" as well as a eature writer and correspondent of the "Bombay Chronicle" Karachi and the "Star", Allahabad. He contributes articles on a wide variety of subjects to the leading papers of Pakistan and England. He has written copiously on Iqabl's philosophy and poetry (vide: Bibliography of Iqbal, published by Iqbal Academy, Karachi, 1965).

He was Director, Industrial Productivity Centre, Ministry of Industries, Government of Pakistan, and Head of the Department of Public Relations, Investment Advisory Centre of Pakistan, Karachi. He had the privilege of meeting the poet thrice in 1930, 1932,1935, and attended the session of the All India Muslim League held in 1930 at Allahabad wherein Iqbad envisaged in his Presidential address the principles of a separate contiguous Muslim state, which later on emerged as Pakistan.

He is the author of "Studies in Romanticism"; "Islamic Law and Sociaty"; "Influence of Islam on Europe" and translator of "Diwan-I-Nabigha"; "Tafsir-I-Baizawi"; "Nahjul Burda" and "Al-Bidayah".

He was a member of Iqbal Academy, Jamiyyatul Arabiyya of Pakistan and Pakistan P.E.N.

Appendix

ABOUT THE AUTHOR

A Pakistan philosopher and man of letters, he was born on 25th December 1913 in a well-known family of Allahabad, Jaunpur and Banares State whose ancestors came to Indo-Pakistan sub-continent in the 15th century A.D and held high positions during the Moghal rule and produced eminent scholars, poets, thinkers, administrators and physicians. The great divines of Allahabad, Shah Mohibullah, Shah Ajmal and Maulana Mohammed Husain were fountains of learning. The rich libraries of Machlishahar and Allahabad with rare manuscripts attracted a number of eager scholars and researchers to slake their thirst.

Ziauddin Ahmad received his early education under the feet of his grand-father Allama Mohyuddin Ahmad Jafri, an outstanding scholar and divine of his time, whose courteous and affable nature made his place a center of activity and attracted personalities like Allama Shibli Nomani, Hakim Ajmal Khan, Maulana Ashraf Ali Thanvi, Akbar Allahabadi, Dr. Shah Mohammed Sulaiman, Allama Hameeduddin Farah, Maulana Amjad Ali, Motilal Nehru and Madan Mohan Malaviya to counsel with him.

After completing his oriental studies Ziauddin Ahmad received Western education under his father, Sirajuddin Ahmad. He took his Master of Arts degrees from the University of Allahabad and Aligarh deep study in

REFERENCES

1. Lecture, pp. 179-180.
2. *Bang-i-Dara,* p. 248.
3. p. 115.
4. p. 162.
5. p. 140.
6. p. 37.
7. *Speeches and Statements of Iqbal*, pp. 225-226.
8. *Al-Quran,* 2:116.
9. *Six Lectures*, pp. 147-148.
10. *Bang-i-Dara*, pp. 194-195.
11. Statement given by Quaid-i-Azam on the death anniversary of Iqbal to the Editor of the "Onward", Allahabad, April, 1942).
12. *Asrar-o-Rumuz,* p. 45.
13. *Ibid.*, p. 46.

Being, there are other things which also exist and fulfil certain purposes). Iqbal is a co-thinker with the Sufi poet Rumi. Like Rumi he believes in *Wahdat-al-Shuhud* theory and lays greater emphasis on the maintenance of individuality, (Ego) of man. He is against losing his Self or Ego, rather he desires to strengthen it by assimilating the Divine qualities. Iqbal attaches so much importance to the concept of Personality that he wants to make ceaseless endeavour to fortify the Ego by making it active and energetic.

Rumi and Iqbal think alike on the concept of Love (*Ishq*) and Intuition (*Al-Kashf*). They believe love as the soul (*Ruh*) of the Universe and cure of all ills. Iqbal acknowledges the superiority of Love (*Ishq*) and is fully conscious of the limitations of knowledge and philosophical reasoning as he expresses.

عقل ہے تیری سپر عشق ہے شمشیر تیری
میرے درویش، خلافت ہے جہانگیر تیری

Intellect is your shield, and love is your sword
O Durwish! Sovereignty of the Universe then belongs to you.

ہر لحظہ نیا طور نئی برقِ تجلّی　　اللہ کرے مرحلۂ شوق نہ ہو طے

Every moment is a new Sinai and new flash of glory!
May God, love's journey never end!

از شریعت احسن التقویم شو — وارث ایمانِ ابراہیمؑ شو
پس طریقت چیست اے والا صفات — شرع را دیدن بہ اعماقِ حیات
در بدن داری اگر سوز حیات — ہست معراجِ مسلمان در صلوٰت
در نداری خونِ گرم اندر بدن — سجدۂ تو نیست جز رسمِ کہن

Become the best constituted of God's creation through
the observance of the Shariah.
And be the successor of Abrahim's faith.
What then is the mystic path? Oh the Endowed one,
Naught, but viewing the Shariah with the depths
that life is capable of,
If you have the impetus of life in your veins,
Then prayer will be to you what ascension to the
heavens was to the Prophet.
But if the blood does not circulate in your body.
Your prostration will signify no more than
the observance of an ancient rite.

Iqbal, unlike other Sufis, firmly believes that 'Self' or 'Ego' should reach a summit of perfection that his precious individuality is retained (*al-Baqa*) and not evanescent or merged in the Infinite Ego, the Omniscient and Omnipotent. He believes that there is a reality beyond the senses, the 'Ego' of man can travel beyond the world of physical space and time.

Iqbal like Maulana Rumi advocates the theory multiplicity of creations (Signs of Allah) *Wahdat-al-Shuhud* as against the theory of unity of existence *Wahdat-al-Wajud*. To Rumi, the theory of *Wahdat-al-Wujud* appeared untenable and he rejected in favour of the theory of *Wahdat-al-Shuhud* (Consciousness of the Signs of His Majesty and Bounty, according to which, besides God, the Almighty and Supreme

Do not trans-gress the statutes of Muhammad.[13]

Iqbal thinks that it is through the observance of the laws of God, that an individual will become a genuine human being to serve the mankind with lofty character and noble behaviour.

It is an axiomatic truth that Allama Iqbal crusaded against the static and decadent Sufism for he felt that a great damage was done to Islam as a dynamic force by Shankracharrya and Ibni Arabi, who exercised a far-reaching influence on the minds of the poets and thinkers of Iran and India. While the Hindu thinkers only touched the mind, the Muslim poets and philosophers penetrated deep into the heart of Muslim Ummah, and sapped the very foundation of Islamic way of life i.e. Shariah-Iman (Faith), Ibadat (prayers), Mu'amalat (Dealings) and Akhlaq (Behaviour).

The baneful influence of the prevailing tendency of Neo-Platonism, Hindu Pantheism and Iranian Sufism also created a sense of pessimism and despondency, self-annihilation (Fana) and renunciation of the world and an ascetic and monastic ideal of life which gave birth to dualism between Religion (Deen) and World. Shaikh Abdul Qadir Jilani and Mujaddid Alf Sani shook off the trammels of Pantheistic convention and emphasised that Tariqah is always subordinate to Shariah. The duty of man is to create moral-spiritual ideal of goodness and follow the Commandments and shun Prohibitions.

In his *Mathnawi, Pas che Bayad Kard Aye Aqwam-e-Sharq*, (what, then is to be done, o people of the East?), Iqbal has expressed with clarity the respective positions of the Shariah and Tariqah. He says:

simply in order to pander to the greed and avarice of their own particular groups.

"The world's thinkers are stricken dumb. Is this going to be the end of this progress and evolution of civilization? they ask. That men should destroy one another in mutual hatred and make human habitation impossible on this earth? Remember, man can be maintained on this earth only by honouring mankind, and this world will remain a battleground of ferocious beasts of prey unless and until the educational forces of the whole world are directed to inculcating in man respect for mankind. Pray, May God Almighty grant humanity to those who are in places of power and government and teach them to cherish mankind."

In his scholarly book, "Asrar-o-Rumuz, he stresses that the laws of God should be followed by the humanity and an individual must surrender himself to that law:

در اطاعت کوش اے غفلت شعار
می شود از جبر پیدا اختیار

"Endeavour to obey, O heedless one
Liberty is the fruit of compulsion,

ناکس از فرماں پذیری کس شود
آتش ار باشد ز طغیاں خس شود

By obedience the man of no worth is made worthy,
By disobedience his fire is turned to ashes.[12]

شکوہ سنجِ سختیء آئیں مشو
از حدودِ مصطفیٰ بیروں مرو

Do not complain of the hardness of the Law,

best in God's universe. Only man does not know himself. Man has but to utilise his great potentialities and to use them in the right direction for the realization of that "Self" which finds itself so near to God; and Islam is the code which has prescribed easy ways for that realization."

"Iqbal was not only a philosopher but also a practical politician. He was one of the first to conceive the feasibility of the division of India on national lines as the only solution of India's political problem. He was one of the most powerful thinkers, tacit precursors and heralds of modern political evolution of Muslim India."[11]

Iqbal in his message through the All-India Radio on January 1, 1938 epitomised his views on man's development in respect of science and other fields of knowledge without due deference to human values: "The modern age prides itself on its progress in knowledge and its matchless scientific developments. No doubut the pride is justified. Today space and time are being annihilated and man is achieving amazing successes in unveiling the secrets of nature and harnessing its forces to his own service. But in spite of all these developments, tyranny of imperialism struts abroad covering its face in the masks of Democracy, Nationalism, Communism, Fascism and heaven knows what else besides. Under these masks, in every corner of the earth, the spirit of freedom and dignity of man are being trampled underfoot in a way of which not even the darkest period of human history presents a parallel. The so-called statesmen to whom governments and leadership of men was entrusted have proved demons of bloodshed, tyranny and oppression. The rulers whose duty it was to protect and cherish those ideals which go to form a higher humanity, to prevent man's oppression of man and to elevate the moral and intellectual level of mankind, have, in their hunger for dominion and imperial possessions, shed the blood of millions and reduced millions to servitude

solidarity with a view to rebuild our moral, social and political ideal, out of their original simplicity and universality.

During 1912 and 1913 when the Muslims suffered severe setbacks in Libya, Bulgaria and Balkan wars Iqbal boldly declared in his famous poem Shama-o-Shair.

آنکھ جو کچھ دیکھتی ہے، لب پہ آ سکتا نہیں
محوِ حیرت ہوں کہ دُنیا کیا سے کیا ہو جائے گی
شب گریزاں ہو گی آخر جلوۂ خورشید سے
یہ چمن معمور ہو گا نغمۂ توحید سے

I cannot express what I visualise,
I stand wonder-struck on seeing the shape of things to come.
Night shall be vanquished by the rising sun:
And this garden shall resound with the
song of Tauhid (Unity of God).[10]

How beautifully Quaid-i-Azam Muhammad Ali Jinnah, has epitomised Iqbal's philosophy and personality: "Dare and live" is Iqbal's message. Optimism, industry, faith, self-confidence and courage are the principles on which Iqbal basis his philosophy and which he believes are the essential factors for the purification of human soul, and for the elevation of human character. The obstacles and setbacks in life, according to him, make the life worth living. The sacrifices and losses made and incurred in the service of a right cause and for noble principles elevates a nation and makes life more glorious and worth living.

"Iqbal never believed in failure. He believed in the superiority of mankind over all the rest that God created. In fact, he was convinced that man is a collection of all that is

unselfish justice which was definite break with the past and which, in turn, is regarded as the most sacred right of the citizen, all the world over.

The poet thinks: "Islam, as a polity, is only a practical means of making this principle (Tauhid i.e. Monotheism) a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature. The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change."[9]

Iqbal asserted that the essence of Tauhid as a working idea is equality, solidarity and freedom. The state, from the Islamic stand point, is an endeavour to transform these ideal principles into space-time forces, as an aspiration to realise them in a definite human organisation. It is in this sense alone that the state in Islam is theocracy, not in the sense that it is headed by a representative of God on earth who can always screen His despotic will behind his supposed infallibility. The critics of Islam have lost sight of this important consideration. The ultimate reality, according to the Quran, is spiritual, and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material, the secular.

All that is secular is therefore, sacred in the roots of its being. As the Prophet Muhammad (peace be upon him) beautifully puts it: "The whole earth is a Mosque." The State, according to Islam, is only an effort to realise the spiritual in a human organisation.

Iqbal, therefore, suggests that the only alternative open to us, is to tear off from Islam the hard crust which has immobilized an essentially dynamic outlook on life, and to rediscover the original verities of freedom, equality and

its purpose was to unite and organise mankind despite all its natural distinctions. Such a system cannot be built on beliefs alone. And this is the only way in which harmony and concord can be introduced in the sentiments and thoughts of mankind. This harmony is essential for the formation and preservation of a community. In the present day political literature, however, the idea of nation is not merely geographical: it is rather a principle of human society and as such it is a political concept. Since Islam is also a law of human society the word "country", when used as a political concept, comes into conflict with Islam."[7]

Like Utilitarian thinkers Iqbal believes in hard realities of life of human life. Man is social by nature and is always moved to action by desire to obtain happiness and avoid pain, which desire involves him into relationship with other individuals, necessitating state regulation of mutual relations of men by legislation. Utilitarian has, thus, a close touch with practical ethics and politics. To the utilitarians the State is a human necessity, for it promotes general welfare or greatest happiness of the greatest number.

But Allama Iqbal believes that the law of the State is only respectable when based on Truth, Justice and Righteousness; and Allah is the fountain of all power. He is the real ruler of the Universe and bestows wordly powers and positions whomsoever He pleaseth. But all are based on regulated law. "To Him belongs all that is in heavens and earth".[8]

Thus we see that Allah is the real ruler of the world. His law is supreme, while man is, His vicegerent, and of the human species. He appoints rulers, and magistrates whose most important duty is to do justice according to the law and never to be led away by personal desires— such are the teachings of the Glorious Quran; and this is the ideal of

W.C. Smith in his book "Islam in Modern History", has rightly commented: "Islamic form was given to almost every aspect of life whatever its content. And it was Islamic pattern that gave the society cohension as well as vitality. The centre of this unifying force was religious law which regulated within its powerful and precise sweep everything from prayer rites to property rights. The law gave unity to Islamic society from Cordova to Multan. It gave unity also to the individual Muslim, his entire life activity being organised into a meaningful whole by this Divine pattern."[6]

Iqbal believed that there should be a harmonious adjustment of Ethics and politics in any system of polity. The state is no doubt a human institution for the good of mankind. Morality and State are, therefore concomitant to each other. In this respect he explains his views with clarity of diction:

"If the purpose of human society is to ensure peace and security for the nations and to transform their present social organism into a single social order, then one cannot think of any other social order than that of Islam. This is so because according to my reading of the Quran, Islam does not aim at the moral reformation of the individual alone; it also aims at a gradual but fundamental revolution in the social life of mankind, which should altogether change its national and social viewpoint and create in its place purely human consciousness. The history of religions conclusively show that in ancient times religion was national as in the case of Egyptians, Greeks, and Iranians. Later on, it became racial as that of the Jews, Christianity taught that religion is an individual and private affair. Religion having become synonymous with private beliefs, Europe began to think that the state alone was responsible for the social life of man. It was Islam and Islam alone, which, for the first time, gave the message to mankind that religion was neither national and racial, nor individual and private, but purely human and that

> Hashimite class has been shaped in a specific manner, Western nations are based on territory and race, whereas the strength of your Ummah rests on the might of your religion (*Deen*).[2]

In Rumuz-i-Bekhudi, Iqbal gives vent to the same feeling:

هر که از قیدِ حیات آزاد شد   چون فلک در شش جهت آباد شد

> He who has burst from all dimension's bound
> Ranges through all directions, like the sky.[3]

The poet in Rumuz emphasizes, the same idea to reawaken the Muslims for world Brotherhood and get rid of racial, territorial and colour prejudices:

گر نسب را جزوِ ملّت کردۂ   رخنہ در کارِ اخوت کردۂ

If you have made of our community lineage apart essential,
you have rent the fabric of true Brotherhood.[4]

In his lectures at Madras also the poet, Allama Iqbal had beautifully expressed about the unity of human origin. "And We have created you all from one breath of life", says the glorious Quran. But the perception of life as an organic unity is a slow achievement, and depends for its growth on a people's entry into the main current of world events. This opportunity was brought to Islam by the rapid development of a vast empire. No doubt Christianity, long before Islam, brought the message of equality to mankind; but Christian Rome did not rise to the full apprehension of the idea of humanity as a single organism."[5]

Europe has also eliminated the spirit from their discussion. This resulted in a complete separation of reason and spirit, thus leaving Europe in a state of intellectual and spiritual bankruptcy. He believed in social transformation, and social change is determined by spiritual urges and higher religious norms. This contradicts the materialistic views of society as advanced by Karl Marx.

Iqbal was a liberal, a democrat and a universalist. As a liberal, he looked at things with an open mind. In his liberalism, he did not spare even the medieval Muslim jurists and theologians. He stood for reorientation of Muslim society in the context of modern times.

Though a champion of democracy, he was highly critical of its western form. Democracy as a system of Government based upon majority rule was abhorent to him, since it degenerates into mobocracy. In his view, democracy in the West tends to plutocratic as it has no religious moorings.

Iqbal was keen to see a strong united Muslim Ummah— not united by a common race, or by a common language, or common colour or face, but by their sincere and faithful loyalty to their religion (*Deen*) Islam. Their unity must be spiritual, with shakeless Iman and submission to the will of Allah. How nicely the poet of the East expresses:

اپنی ملّت پر قیاس اقوامِ مغرب سے نہ کر
خاص ہے ترکیب میں قومِ رسولِ ہاشمی
اُن کی جمعیّت کا ہے ملک و نسب پر انحصار
قوتِ مذہب سے مستحکم ہے جمعیّت تری

Do not analogize with Western nations, the
religion of the Prophet who came of the

perverted ego seeking itself through mutually intolerant democracies whose sole function is to exploit the poor in the interest of the rich. Believe me, Europe today is the greatest hindrance in the way of man's ethical advancement. The Muslim, on the other hand, is in possession of these ultimate ideas on the basis of a revelation, which, speaking from the inmost depths of life, internalize its own apparent externality. With him the spiritual basis of life is a mater of conviction for which even the least enlightened man among us can easily lay down his life; and in view of the basic idea of Islam that there can be no further revelation binding on man, we ought to be spiritually one of the most emancipated peoples on earth. Early Muslims emerging out of the spiritual slavery of pre-Islamic Asia were not in a position to realize the true significance of this basic idea. Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principle, and evolve, out of the hitherto partially revealed purposes of Islam, the spiritual democracy which is the ultimate aim of Islam".[1]

Liberalism, democracy and nationalism as the political ideals of the West are the direct products of rationalism. Devoid of any spiritual substance, these have failed to produce the desired results in the course of history and have brought instead international anarchy, economic disaster and moral breakdown.

For the ethical advancement of man, Iqbal thinks, the remedy lies in Islam. The strength of Islam lies in the fact that it does not believe in the separation of religion and politics, called Erastianism. It believes in the individuality of human personality, and politics in Islam is merely the projection of fundamental religious concept in the field of social relationship. Europe has not only banished religion from her political ideals, but the rationalistic movements in philosophy initiated by Descartes, Hume and others in the 18th century

Rum, the "Faust" of Goethe; "Divine Comedy" of Dante; "Paradise Lost" of Milton. They have given vent to their refined feelings and emotions of religion.

Iqbal during his stay in Europe had occasion to observe and study diverse institutions and materialistic trends with his sharp and penetrating mind, therefore become highly initial of the historical and social forces operating in Europe during his lifetime.

In his poetry, lectures and statements the poet has laid great emphasis upon the unsuitability of Western institutions and he warned his countrymen not to adopt the Western ideals blindly.

Iqbal's attitude to the West is greatly influenced by his championship of the freedom of Islamic society. A good number of his revolutionary poems were written between 1918 and 1938, at a time when Muslim India and the entire Islamic world, with a few exceptions, were under the hegemony of the western powers.

In his Madras lectures "The Reconstruction of Religious Thought in Islam", he says: "Humanity needs three things today— a spiritual interpretation of the Universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis. Modern Europe has, no doubt, built, idealistic systems on these lines, but experience show that truth revealed through pure reason is incapable of bringing that fire of living conviction which personal revelation alone can bring.

"This is the reason why pure thought has so little influenced men, while religion has always elevated individuals, and transformed whole societies. The idealism of Europe never became a living factor in her life and the result is

Iqbal's Message for Muslim Ummah

Iqbal is one of the most dynamic genius of first magnitude among the intellectuals of the world, and is being reckoned as the paragon of the scientific age. He has exercised paramount influence on the trends of modern thinking and reactivated self-awakening and fresh spirit in Muslim Ummah to march forward with zest and renew and endeavour for a most dynamic resurgent life. His contribution to world thought and culture is immense and inestimable. While he was closely acquainted with the works of the poets and sufis of the East like Sa'adi, Hafiz, Mahmud Shabistari, Ali Hajwạiri, Amir Khusrau, Urfi, Bedil and Ghalib, he was equally conversant with the works of poets, philosophers and politicians of Europe, such as Goethe, Nietzsche, Dante, Bergson, Kant and some of the eminent thinkers and writers of his day. He was, therefore, not only admired by his people, but also by the great men of the contemporary world.

No one can deny that Iqbal held this view that poetry cannot remain separated from religious consciousness if it is to achieve a higher level of expression. Undoubtedly religion is a power since the dawn of humanity, and if philosophy—the parent of the sciences, has been reckoned by all the scholars of the world as the child of religion, there is no reason why poetry should not be considered as the child of religion. Every one is aware that the conflict between the experience of men and the religious aspirations of age has infused the poetic geniuses of the world to originate and author the most inspiring and wonderful poems like Mathnavi of Maulạna

"He who is steel has everything. Be hard and work hard. This is the whole secret of individual and collective life". (p. 21)

کوئی اندازہ کر سکتا ہے اُس کے زورِ بازو کا
نگاہِ مردِ مومن سے بدل جاتی ہیں تقدیریں
(کلیاتِ اقبال' بانگ درا' صفحہ ۲۷۱)

Who can measure the power and strength of his arms? Verily, the penetrating eyes of the true believer completely change the destiny (Like magic-wand).

organic wholeness of a unified will? Yes, it is. Rise above sectional interests and private ambitions, and learn to determine the value of your individual and collective action, however directed on material ends, in the light of the ideal which you are supposed to represent. Pass from matter to spirit. Matter is diversity; spirit is light, life and unity. One lesson I have learnt from the history of Muslims. At critical moments in their history it is Islam that has saved Muslims and not vice versa. If today you focus your vision on Islam and seek inspiration from the ever-vitalising idea embodied in it, you will be only reassembling your scattered forces, regaining your lost integrity, and thereby saving yourself from total destruction. One of the profoundest verses in the Glorious Quran teaches us that the birth and re-birth of the whole humanity is like the birth and re-birth of a single individual. Why cannot you who, as a people, can well claim to be the first practical exponents of this superb conception of humanity, live and move and have your being as a single individual? - The meaning of this, however, will dawn upon you only when you have achieved a real collective ego to look at them. In the words of the Quran, "Hold fast to yourself, no one who erreth can hurt you, provided yo are well guided." (5:104 pp. 21-22).

In another Presidential address at the Lahore session of the All-India Muslim Conference in 1932, he expressed in the same strain:

establish the Kingdom of God on earth. Nietzsche's "Superman" is an incarnation of violent and merciless 'will power', whereas Iqbal's "Perfect Man" finds his object and strength in Love. The one preaches fanaticism, the other tolerance. They are poles asunder in their ideals and philosophy.

Man is the noblest creation in the universe and is the Vicegerant of Allah. Iqbal really drew inspiration from the writings of Ibn Arabi Shaikh Mohyuddin and Shaikh Abdul Karim al-Jili, who in his book "Perfect Man" (انسانِ کامل) has expounded the concept of "*Insan-i-Kamil*" and expressed that man is himself a world and is the mirror of God. Man's personality is the outward prototype of God and is the connecting link between God and nature. Man performs a most significant role in this dual task and therefore the real purpose of creation of this universe is the "Perfect man", who is a reflection of the attributes of God and in the personality of Prophet Muhammad (S.A.W.) we find the ideal man or the Perfect Man, who slakes his thirst through the Divine Love and Intuition and direct revelation.

With all those virtues mentioned above, the individuals and nations tread on the path of unity, .. the unity of will and purpose - which are conducive to the interest of the community. Unity on the national and internatinoal scales will bless the social, cultural economic and political advancement and usher in an era of scientific and technological developments.

How beautifully Iqbal has expressed his ideas in his Presidential address at the Allahabad session of the All-India Muslim League in December, 1930:

"Is it possible for you to achieve the

This sheild of *Faqr* becomes a fountain of unimpeachable idealism and endeavour to shun luxury and glamour and inculcate a right intellectual and emotional tone in the individual, as Iqbal expresses:

گرچہ باشی از خداوندانِ دِہ
فقر را از کف مدہ، از کف مدہ
اے بسا مردِ حق اندیش و بصیر
می شود از کثرتِ نعمت ضریر!
کثرت نعمت گداز از دل برد
ناز می آرد نیاز از دل برد!

(جاوید نامہ، ص ۲۴۲)

Even if you belong to the lords of the Earth,
Do not forego the grace of *Faqr*.
Many a man who understands, truth and possesses vision,
Becomes corrupted by an excess of riches;
The excess of riches steals compassion from the heart;
And substitutes pride of humility.

There is no denying that right action (عمل صالح) is the real source of life and "Ego". Intellect creates understanding and perception, but purposive and creative activity revitalises and transforms the forces of environment. It is through the happy blending of Intellect and Action that man ascends to higher levels of dignity and refinement.

There are some critics who are under the impression that Iqbal was greatly influenced by Nietzsche. This does not hold water as Nietzsche is an atheist and Iqbal a believer. The German philosopher proclaims that God is dead, whereas the seer of Pakistan desires to

It begins in reverence and ends in Love;
It is a sin to utter harsh words,
For the believer and the unbeliever are alike children of God.
What is humanity? Respect for man
Learn to understand the dignity of man;
The man of love learns the ways of God
And is benevolent alike to the believer and the unbeliever;
Welcome faith and unfaith alike to the heart;
If the heart flees from the heart, woe betide the heart!
The heart, no doubt, is imprisoned in water and clay,
But the whole of the Universe is the domain of the heart!

What a superb, grandiloquent and inspiring message of tolerance the poet has disseminated with poetic dexterity and excellence!

In order to imerge as a Perfect Man", the individual has to fortify himself with the remarkable quality of *Faqr* or *Istighna*, which implies the preservation of an attitude of detachment and superiority to his worldly possessions to avoid enslavement to them and use them for some poroductive ends to alleviate the miseries and hardships of the suffering humanity. A God-fearing and righteous man wields his *Faqr* as a shield to protect himself from becoming contaminated by the corruptions and allurements which surround him at every stage of life:

خدا کے پاک بندوں کو حکومت میں غلامی میں
زرہ کوئی اگر محفوظ رکھتی ہے تو استغنا!
(بال جبریل، ص ۳۸)

In power, as in subjection, *Faqr* is the shield that protects the pure-hearted.

Fear only God and live like the lion;
The fear of God is the beginning of faith,
The fear of others is veiled idolatry;
Relieve yourself of the fears of others,
You are a power asleep; shake yourself awake.

Courage alone cannot give strength to an individual. Tolerance also plays an important role and is an essential constituent of man's high character. Others views and manners are to be respected if individually, "Ego" or "Self", are to be developed to their highest extent. Iqbal has rightly remarked, "The principle of ego-sustaining deed is respect for the Ego in myself as well in others."

In Javed Namah, Iqbal has expressed the real spirit of Islamic tolerance:

دیں سراپا سوختن اندر طلب
انتہایش عشق و آغازش ادب!
حرف بد را بر لب آوردن خطاست
کافر و مومن ہمہ خلقِ خداست!
آدمیّت احترامِ آدمی
باخبر شو از مقامِ آدمی!
بندۂ عشق از خدا گیر و طریق
می شود بر کافر و مومن شفیق!
کفر و دیں را گیر در پہنائے دل
دل اگر بگریزد از دل، وائے دل!
گرچہ دل زندانیٔ آب و گِل است
ایں ہمہ آفاقِ آفاقِ دل است!
کلیات فارسی (جاوید نامہ ص۲۰۵-۷۹۳)

Religion is a constant yearning for perfection,

تیغ اُو در سینۂ اُو آرمید
(اسرار خودی- ص ۴۲-۶۴)

He subordinates every thing to God;
His seeing and not seeing, his eating and drinking and sleeping;
In all thy actions let thy aim be to draw nigh to God;
That His Glory may be made manifest by thee;
Peace becomes an evil if its object is aught else;
War is good if its object is God
Whoso draws the sword for anything except God;
His sword is sheathed in his own breast.

Physical and moral courage is absolutely essential for the formation of a noble character. It should be so cultivated as to eradicate all those influences which tend to produce our attitude of fear. It is only possible by making *Tauhid* (Monotheism) an active principle of conduct which, according to Iqbal, implies a relinquishment of all fears except the fear of God. How beautifully Allama Iqbal has exhorted our fear dominated generation to shun all mundane fear;

عشق را آتش زن اندیشہ کن
روبہٗ حق باش و شیری پیش کن
خوفِ حق عنوانِ ایمان است و بس
خوفِ غیر از شرک پنہاں است و بس
(اسرار خودی،ص۹۹)
فارغ از اندیشۂ اغیار شو
قوتِ خوابیدۂ بیدار شو
(رموز بے خودی،ص۵۲)

Let love burn away all fear;

worlds;

His desires are few, but his purposes are great;
His ways are graceful, his glance fascinating;
He is soft of speech but warm in his quest;
In war as in peace his heart and mind are pure.

In another poem he portrays the character thus;

پیشِ باطل تیغ و پیشِ حق سپر
امر و نہی اُو عیارِ خیر و شر
عفو و عدل و بذل و احسانش عظیم
ہم بقہر اندر مزاجِ او کریم
(کلیات-رموز بیخودی، صفحہ ۱۶۴-۱۶۵)

He is a flashing sword against untruth,
And a protecting shield for Truth;
His affirmation and negation;
Are the criteria for good and Evil;
Great is his forgiveness, his justice, his generosity and his grace,
Even in anger he knows how to be kind.

Iqbal's Mard-i-Momin is also fully armed with courage, tolerance and *Faqr* or *Istighna* besides Faith, submission to Divine Will and self-discipline. And he emerges out as "God's Vicegerent" who identifies his will with Divine Purpose.

تابعِ حق دیدنش نادیدنش
خوردنش، نوشیدنش، خوابیدنش
قربِ حق از ہر عمل مقصود دار
تا ز تو گردد جلالش آشکار
صلح شر گردد چو مقصود است غیر
گر خدا باشد، غرض جنگ است خیر
ہر کہ خنجر بہر غیر اللہ کشید

a true Believer or man of God (بندۂ حق) the individual pays no heed to and worldly fears save that of Allah - the Creator and Evolver of all things; and becomes quite at home with the essence of *Tauhid* (Monotheism), which in practice consists of "Equality, solidarity and freedom". It infuses in the individual a new spirit of power, courage, self-respect and self-control.

With a disdain of all fears except the fear of Allah and a dauntless courage the individual's heart become an abode of the Beneficient. This vital way of appropriating the Universe is what the Quran describes as *Iman* (Faith). Faith and submission to Divine Will are the foundations on which the whole structure of human life is based. The inculcation of these virtues endow the person, individually and collectively, to rise to higher levels of human character and achieve wonders. How correctly Iqbal portrays the character and personality of a true Momin:

ہاتھ ہے اللہ کا بندۂ مومن کا ہاتھ
غالب و کار آفریں کار کشا کار ساز
خاکی و نوری نہاد بندۂ مولا صفات
ہر دو جہاں سے غنی اِس کا دِل بے نیاز
اس کی اُمیدیں قلیل اس کے مقاصد جلیل
اس کی ادا دلفریب اس کی نگہ دل نواز
نرم دمِ گفتگو گرم دمِ جستجو
رزم ہو یا بزم ہو پاک دل و پاک باز

(بال جبریل، مسجد قرطبہ ۹۷/۳۸۹)

The hand of the Momin is the hand of Allah
Dominant, resourceful, creative, ensuring success,
Born of clay, he has the nature of light,
A creature with the attributes of the Creator,
His heart is indifferent to the riches of the two

and courageous to carve out his own personality and become his own architect in which transcendent idealism, indomitable courage, the highest sense of justice and a dignified attitude of *Faqr* find their proper expression:

شیوۂ اخلاص را محکم بگیر
پاک شو از خوفِ سلطان و امیر
عدل در قہر و رضا از کف مدہ
قصد در فقر و غنا از کف مدہ
حاکمی در عالمِ بالا و پست
جز بحفظِ جان و تن ناید بدست
زندگی جز لذّتِ پرواز نیست
آشیاں بافطرتِ او ساز نیست
در رہِ دیں سخت چوں الماس زی
دل بحق بر بند و بے وسواس زی!
(جاوید نامہ ص ۲۰۳/۷۹۱، کلیات اقبال، فارسی)

Hold fast to the ways of Truth,
Rid thyself of the fear of kings and nobles;
Do not forsake justice in anger or in joy;
In poverty or in affluence;
Sovereignty is not achieved in this world or the next;
Except through the perfect discipline of the body and mind.
Life is naught but the joy of soaring,
The nest is not congenial to its nature;
Live hard as the diamond, in the path of religion,
Concentrate the heart on God and live without fear.

With faith and submission to Divine Will right actions follow, for right actions are the outcome of right thinking and right ideas. Endowed with all the qualities of

Iqbal's Concept of Mard-i-Momin

There are no two opinions on the greatness of Iqbal. He shone as a star of first magnitude in the galaxy of poets, philosophers, jurists, scholars, social, and political thinkers and reformers. He was a genius, a sage, a seer and a statesman. He slaked his thirst of knowledge and wisdom from the fountains of the East and West and transfigured it by his ingenuity to meet the conditions of new environments and modern society to harness the forces of progress and developments leading to the attainment of the destiny of man. He, therefore, exercised a tremendous influence on the oncoming generation and the contemporary age. It is with his superb and transcendent philosophy and poetry that we see around us a new intellectual consciousness and awakening that ushered in an era of Renaissance. He vehemently advocated the cause of human rights and dignity of man as envisaged by the Glorious Quran and Sunnah.

According to the poet of the East, the conscious "Self" is awakened and developed through a strong Faith(ایمان), submission to the Will of Allah (اطاعت) and Self-Control (ضبط نفس). The idea of "Thee alone we worship", lays the foundation of individual consciousness and the unique part man has to play in this universe. With this impregnable rock of faith and submission to Divine Will the individual marches forward in the affirmation of "Self" or "Ego" and judges to himself the actions of right and wrong, good and bad. It makes the individual bold

REFERENCES

1. Iqbal Review, pp. 60-61, April, 1962.
2. Presidential Address, pp. 7-8.
3. Lectures, pp. 179-180.
4. Lectures, pp. 147-148.
5. Lectures, pp. 93-94.
6. Iqbal, Whither Civilization, Iqbal Review, April 1960.
7. Speeches and Statements of Iqbal, pp. 225-226.
8. Presidential Address, 1930, p. 7.

* Iqbal never used the word "Pakistan", in his Allahabad address in 1930, nor afterwards in his writings.

The name "Pakistan" for Lahore resolution (23, March, 1940) was finally adopted by 28th Annual Session of the All India Muslim League during its Annual session at Madras in April 1941. This is the actual position of the word "PAKISTAN".

(Editor)

9. Statement given by Quaid-i-Azam on the death anniversary of Iqbal to the author who was the Editor of "The Onward", Allahabad, April 1942.

[See also, "Pakistan: As Visualized by Iqbal & Jinnah"., p. 42, 43.]

the Muslims of India ... will eventually solve the problem of India as well as of Asia". This was essential so that the Muslim India may become "entitled to full and free development on the lines of its own culture and tradition."[8]

Quaid-i-Azam Muhammad Ali Jinnah has rightly said: "Dare and live is Iqbal's message. Optimism, industry, faith, self-confidence and courage are the principles on which Iqbal bases his philosophy and which he believes are the essential factors for the purification of human soul, and for the elevation of human character. The obstacles and setbacks in life, according to him, make the life worth living. The sacrifices and losses made and incurred in the service of a right cause and for noble principles elevate a nation and make life more glorious and worth living.

"Iqbal never believed in failure. He believed in the superiority of mankind over all the rest that God created. In fact, he was convinced that man is a collection of all that is best in God's universe. Only man does not know himself. Man has but to utilize his great potentialities and to use them in the right direction for the realization of that "Self" which finds itself so near to God; and Islam is the code which has prescribed easy ways and means for that realization.

"Iqbal was not only a philosopher but also a practical politician. He was one of the first to conceive of the feasibility of the division of India on national lines as the only solution of India's political problem. He was one of the most powerful thinkers, tacit precursors and heralds of modern political evolution of Muslim India".[9]

ancient times religion was national as in the case of Egyptians, Greeks and Iranians. Later on, it became social as that of the Jews. Christianity taught that religion is an individual and private affair. Religion having become synonymous with private beliefs, Europe began to think that the State alone was responsible for the social life of man. It was Islam and Islam alone, which, for the first time, gave the message to mankind that religion was neither national and social, nor individual and private, but purely human and that its purpose was to unite and organize mankind despite all its natural distinctions. Such a system cannot be built on beliefs alone. And this is the only way in which harmony and concord can be introduced in the sentiments and thoughts of mankind. This harmony is essential for the formation and preservation of a community. In the present day political literature, however, the idea of nation is not merely geographical; it is rather a principle of human society and as such it is a political concept. Since Islam is also a law of human society the word "country", when used as a political concept, comes into conflict with Islam".[7]

Iqbal endeavoured ceaselessly to strengthen and foster the idea that Muslims are a nation, an ideological community and it is their bounded duty to establish a State, a society and a culture as envisaged by the Quran and Sunnah. After a deep and considerable study of the socio-political problems of the Muslim India he envisioned the idea of Pakistan* in his Allahabad Address in 1930 wherein he said; "The life of Islam as a cultural force in this country very largely depends on its centralization in a specified territory. This centralization of the most living portion of

impossible on this earth. Remember, man can be maintained on this earth only by honouring mankind and this world will remain a battleground of ferocious beasts of prey unless and until the educational forces of the whole world are directed to inculcating in man respect for mankind. Only one unity is dependable and that unity is the brotherhood of man which is above race, nationality, colour or language. So long as this so-called democracy, this accursed nationalism and this degraded imperialism are not shattered, so long as man do not demonstrate by their actions that they believe that the whole world is the family of God, so long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contented life and the beautiful ideas of liberty, equality and fraternity will never materialize".[6]

The poet is greatly dissatisfied with the aggressive nationalism which is a canker eating into the very vitals of humanity and is also totally antagonistic to the principles of Islam. He writes:

> "If the purpose of human society is to ensure peace and security for the nations and to transform their present social organism into a single social order, then one cannot think of any other social order than that of Islam. This is so because according to my reading of the Quran, Islam does not aim at the moral reformation of the individual alone; it also aims at a gradual but fundamental revolution in the social life of mankind, which should altogether change its national and social viewpoint and create in its place a purely human consciousness. The history of religions conclusively show that in

immobilize what is essentially mobile in its nature".[4] The belief in "Tauhid" – Unity of God, will blend all diverse elements into one whole.

Iqbal's conception of society which in the main is the conception of Islamic Society, is a confederation of human brotherhood in which every one high and low, rich and poor, black and white would be able to slake his thirst in the fountain of justice, freedom, equality and fraternity. "Islamic Society", according to the poet, "is the only society which has so far proved itself a most successful opponent of the race idea".

According to Iqbal, "The choice of one particular direction in Islamic worship is meant to secure the unity of feeling in the congregation, and its form in general creates and fosters the sense of social equality in as much as it tends to destroy the feeling of rank or race-superiority in the worshippers. What a tremendous spiritual revolution will take place, practically in no time, if the proud aristocratic Brahman of South India is daily made to stand shoulder to shoulder with the untouchable! From the unity of the all-inclusive Ego who creates and sustains all egos follows the essential unity of mankind. The division of mankind into races, nations and tribes, according to the Quran is for purposes of identification only. The Islamic form of association in prayer, therefore, besides its cognitive value, is further indicative of the aspiration to realize this essential unity of mankind as a fact in life by demolishing all barriers which stand between man and man".[5]

Iqbal has rightly condemned this evil spirit of the age in clear terms. "Is this going to be the end of all this progress and evolution of civilization, they ask, that man destroy one another in mutual hatred and make habitation

for him the reviving spirit of the universe. He held that re-orientation and re-adjustment of the entire structure of society and government were essential. "Back to the Quran" "Back to Hijaz" – with simplicity, high-mindedness, faith and courage were his watchwords. He sang of the early glories of Islam and paid homage to the embodiment of human perfection, symbol of fortitude, ideal of universal culture and brotherhood, image of character and indomitable will, who has shown the straight path and has led from darkness to light.

Natural Religion

Why are the Muslims in subjection and degradation? Why have they fallen from the apogee of culture and civilization? The poet maintains that this is due to the deviation from the Quran which is in conformity and consonance with the principles of Nature. Iqbal has rightly remarked, "The new culture finds the foundation of world-unity in the principle of "Tauhid". Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature. The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change which, according to the Quran, is one of the greatest "Signs of God", tend to

intolerant democracies whose sole function is to exploit the poor in the interest of the rich. Believe me, Europe today is the greatest hindrance in the way of man's ethical advancement. The Muslim, on the other hand, is in possession of these ultimate ideas on the basis of a revelation, which, speaking from the inmost depths of life, internalizes its own apparent externality. With him the spiritual basis of life is a matter of conviction for which even the last enlightened man among us can easily lay down his life; and in view of the basic idea of Islam that there can be no further revelation binding on man, we ought to be spiritually one of the most emancipated peoples on earth. Early Muslims emerging out of the spiritual slavery of pre-Islamic Asia were not in a position to realise the true significance of this basic idea. Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principle, and evolve, out of the hitherto partially revealed purposes of Islam, that spiritual democracy which is the ultimate aim of Islam".[3]

Iqbal had an abiding passion for reforming mankind and bringing a renaissance in the world of ideas and actions. In his poetry he expresses a passionate devotion to the personality of Muhammad (peace be upon him) whom he reverences above all as the Prophet of action. He vehemently recalls mankind back to the primeval Islamic Society – where peace and tranquility reigned; where manners were simple and pure; where pomp and luxury, inequality and slavery, injustice and tyranny were eliminated, and where a spirit of eternal love, truth, justice and courage reigned supreme in the hearts of men.

He was keenly conscious and minutely aware of the imperfections of social structure. Love and simplicity were

the futility and inefficacy of such a racial distinction in which man is set against man, creed against creed and colour against colour. Dissatisfied and annoyed with the Western Society and culture, he advocated the demolition of man-made barriers to regenerate humanity and rescue it from the thraldom of tyranny, conflict and hatred. He demanded allegiance to something enduring, permanent and noble, and found it in a common interest and universal outlook.

In the poet's conception western civilization and its political outlook are against the very laws of Nature. It is inimical to society. It is a stumbling block in the path of human co-operation and brotherhood. It has retarded the progress of human understanding and postponed the dawn of liberty and equality. It is farcical to think that peace can be established by following in the footsteps of the West. It is futile to model our society on that.

In his lectures Iqbal has advised the world of Islam to courageously proceed to the work of reconstruction and not mere adjustment. "Humanity needs three things today – a spiritual interpretation of the universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis. Modern Europe has, no doubt, built, idealistic systems on these lines, but experience shows that truth revealed through pure reason is incapable of bringing that fire of living conviction which personal revelation alone can bring. This is the reason why pure thought has so little influenced men, while religion has always elevated individuals, and transformed whole societies. The idealism of Europe never became a living factor in her life and the result is perverted ego seeking itself through mutually

India is, therefore, perfectly justified" …. The Muslim demand is actuated by a genuine desire for free development which is practically impossible under the type of unitary government contemplated by the nationalist Hindu politicians with a view to secure permanent communal dominance in the whole of India."[2]

In an Islamic State Iqbal stresses the importance and power of Ijma (Consensus) and, closely linked with it, Ijtihad (Exercise of Judgement). He wants to see the idea of Ijma applied in a Legislature and thinks this feasible in view of the impact of new world forces and the political experience of European nations. He holds that the transfer to the power of Ijtihad from individual representatives of schools to a Muslim legislative assembly is the only possible form Ijma can take in modern times…. In this way alone can we stir into activity the dormant spirit of life in our legal system, and give it an evolutionary outlook.

Deracialisation

Deep and comparative study of the philosophies of East and West in the light of the Quran created a remarkable influence in changing Iqbal's outlook and widening his horizon. It convinced him that the real spirit of Islamic culture is not possible without deracialisation.

The conception of narrow and aggressive nationalism; the division of nations on territorial basis; the discrimination of races and colours; formalism; convention; low standard of morality and character – all these created in him a spirit of Revolt.

He revolted against the dismemberment of mankind into regional and sectional compartments. He believed in

activities. Who is not aware that man always marches onward to receive ever fresh illumination from the ultimate Ego. Each and every act of man brings a new situation and efforts wider and extensive opportunities of creative unfolding.

Man and God are highly dynamic personalities, distinct from each other and yet together. The example of the submergence of the drops into the Ocean only applies to those egos which fail to fortify themselves and cannot stand the shock of death. But those personalities which can fortify themselves, live, move and have their being like pearls in the perpetual flow of the Divine Sea. Their existence is not obliterated and effaced but they are held by the All-Embracing Ultimate Ego within itself just as the flames of the candles retain their separate and distinct existence in the presence of the overpowering light of the sun.

Iqbal is also the spiritual founder of Pakistan. His dream came true, but he did not survive to see it carved out on the map of the world. He was a seer and could foresee and envision the shape of things to come. Like Nietzsche who foretold the rise of Russia in the 20th century and Tennyson who predicted the development of civil aviation and of serial warfare and the United Nations, Iqbal could presage the establishment of Pakistan. As he was passionately concerned about the renaissance of Islam as a just social system based on a dynamic religion, he said in his famous Presidential Address to the Allahabad session of the All-India Muslim League on December 29, 1930:

> "Communalism in its higher aspect, then, is indispensable to the formation of a harmonious whole in a country like India ... The Muslim demand for the creation of a Muslim India within

"Zabur-i-Ajam" (The Persian Psalms) saw the light of day. With the publication of his thought-provoking lectures, "The Reconstruction of Religious Thought in Islam", he animated the spirit of the Muslims and spurred them towards creative thinking and purposive activity to march onward for the revival and renaissance of the Muslim world. He felt that Islam is a dynamic and revolutionary movement, but centuries of stagnation had laid some layers of dust over its religious thought. The Muslims have to be re-awakened to play their rightful role in the fashioning of the future. There is no denying that these lectures exercised a tremendous influence on the minds of the Muslims.

The message of Iqbal is based on the religio-philosophical ideas with considerable coherence and consistency. He believes that the existence of God cannot be established by Intellect (Ilm) but by Love (Ishq). God is a Personality, vigorously alive and constantly willing. He is the ultimate Ego whose infinity is intensive. He is perennially creative and continues adding to His creation.

Man, no doubt possesses his own individuality and therefore, is distinguishable from the Universe. And in the process of creation he, as an act of God has become self-conscious. As a finite ego, he is the vicegerent of God on earth. He is undeniably a creative being and is endowed with the capability of becoming a co-worker with God in the process of dynamic change and ascendancy with his initiative and creative thinking.

Immortality cannot be gained by man as of right. It is to be accomplished by him through the fortification of his ego or personality by Love, Faqr (indifference to mundane rewards), Courage, Tolerance, Kasb-i-Halal (lawful earning) and participation in purposive and creative

After his return from Europe, Iqbal became aware that the spirit of dynamic Islam was the only destiny. This led him to compose his poem Du'a (Prayer) in 1912, imploring God to show the path of guidance for finding a solution of the intricate problems of the Ummat-i-Muslima. He was inspired to move on the right direction, and as he trod on that path his poetry received a new turn and became more virile and vigorous. This brings us to his period of Discovery which commences from 1912.

This period broadened his vision and his poetry attained a prophetic character. His vehicle of expression became Persian in order to embrace a wider circle – the whole Muslim world – nay the humanity itself. His major works during this period are in Persian. He employed the forms and imageries mostly from Islamic literary tradition to stimulate the Ummat-i-Muslima to an absolutely new vision and insight. The poetic diction of this period is replete with clarity, lucidity, simplicity and profundity of thought and emotions but appears grandiloquent and transcendent.

Iqbal's works belonging to the Period of Discovery began with the publication of "Asrar-i-Khudi" (The Secrets of Self) in 1915 and "Rumuz-i-Bekhudi" (The Mysteries of Selflessness) in 1918. These Mathnawis heralded the era of Iqbal's role as a great philosopher and sage who crusaded against the decadent philosophy of Pantheism and propounded his own views on the individual and social growth of the Millat in the light of the Quran. With the appearance of "Payam-i-Mashriq" (The Message of the East) in 1923 in reply to Goethe's "West Ostlicher Divan" he widened his message and philosophy of Ego to reawaken the Muslims from their slumber and inert state. In 1927,

A wolf in lamb's skin
Ever in ambush for the lamb
It has brought trouble to humanity
And life, but a random caravan without a destination.

Iqbal has beautifully expressed that religion alone could extricate mankind out of the prevalent social chaos and intellectual confusion. He said: "And religion alone can ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition, and a civilization which has lost its spiritual unity by its inner conflict of religious and political values".[1]

The Danish philosopher and theologian Soren Aabye Kierkegaard (1813-1855), and Thomas Stearns Eliot (1888-1965), Nobel Laureate, critic and essayist have condemned the secular capitalist democratic order that gave birth to an irresponsible, unscrupulous and undisciplined crowd which refused to listen to those isolated few who believed that, truth is subjectivity and that individual before God is the only final reality. They foretold that the development of materialistic and atheistic trends in Europe would result in the establishment of authoritarianism of Fascism and Communism. Eliot's superb poems "the Hollow Men", "the Waste Land" and "Four Quartets" envisage a compelling vision of the spiritual emptiness and desolation of the West.

After his return from Europe, Iqbal became aware that the spirit of dynamic Islam was the only destiny. This led him to compose his poem Du'a (Prayer) in 1912, imploring God to show the path of guidance for finding a solution of the intricate problems of the Ummat-i-Muslima. He was inspired to move on the right direction, and as he trod on that path his poetry received a new turn and became more virile and vigorous. This brings us to his period of Discovery which commences from 1912.

This period broadened his vision and his poetry attained a prophetic character. His vehicle of expression became Persian in order to embrace a wider circle – the whole Muslim world – nay the humanity itself. His major works during this period are in Persian. He employed the forms and imageries mostly from Islamic literary tradition to stimulate the Ummat-i-Muslima to an absolutely new vision and insight. The poetic diction of this period is replete with clarity, lucidity, simplicity and profundity of thought and emotions but appears grandiloquent and transcendent.

Iqbal's works belonging to the Period of Discovery began with the publication of "Asrar-i-Khudi" (The Secrets of Self) in 1915 and "Rumuz-i-Bekhudi" (The Mysteries of Selflessness) in 1918. These Mathnawis heralded the era of Iqbal's role as a great philosopher and sage who crusaded against the decadent philosophy of Pantheism and propounded his own views on the individual and social growth of the Millat in the light of the Quran. With the appearance of "Payam-i-Mashriq" (The Message of the East) in 1923 in reply to Goethe's "West Ostlicher Divan" he widened his message and philosophy of Ego to reawaken the Muslims from their slumber and inert state. In 1927,

A wolf in lamb's skin
Ever in ambush for the lamb
It has brought trouble to humanity
And life, but a random caravan without a destination.

Iqbal has beautifully expressed that religion alone could extricate mankind out of the prevalent social chaos and intellectual confusion. He said: "And religion alone can ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition, and a civilization which has lost its spiritual unity by its inner conflict of religious and political values".[1]

The Danish philosopher and theologian Soren Aabye Kierkegaard (1813-1855), and Thomas Stearns Eliot (1888-1965), Nobel Laureate, critic and essayist have condemned the secular capitalist democratic order that gave birth to an irresponsible, unscrupulous and undisciplined crowd which refused to listen to those isolated few who believed that, truth is subjectivity and that individual before God is the only final reality. They foretold that the development of materialistic and atheistic trends in Europe would result in the establishment of authoritarianism of Fascism and Communism. Eliot's superb poems "the Hollow Men", "the Waste Land" and "Four Quartets" envisage a compelling vision of the spiritual emptiness and desolation of the West.

complete code of human life, it could never tolerate any Isms of such kind.

Being fully disillusioned by the Western Culture, Iqbal focussed his attention to religio-cultural tradition of Islam and drew inspiration from the Quran and Sunnah. An intensive study of Islamic culture and civilization brought home to him that Pantheism or non-Islamic Sufism has sapped the foundations of Islamic socio-economic edifice and has caused the decline of their ascendancy. The pantheistic attitude created a passive mentality and retarded the spirit of creative thinking and virile and dynamic way of living. Iqbal shook off the trammels of conventions and started afresh with the pristine Islamic spirit of the Quran which made the Muslims what they were a few centuries ago. He became a great critic of European culture which appeared to him as "an empty scabbard chased with flowery gilt".

Iqbal advised the Muslims to revise their attitude towards the West, and instead of following blindly they should use reason and vision. The only course open to them is to approach modern knowledge with a respectful but independent attitude. How rightly he says in "*Pas Che Bayad Kurd Aiy Aqwam-i-Sharq*":

> Humanity is in agony at the hands of Europe and life has lost its joyful tumult,
> What, then, is to be done, O peoples of the East,
> That the lost glories of the Orient be regained?
> A revolution has taken place in the depths of her being,
> The night is passed and the sun has risen,
> Europe lies smitten by its own sword
> And has given irreligion to the world;

and thought by demarcating his life into two periods – the Period of Seeking and the Period of Discovery.

The Period of Seeking may be reckoned from 1895 to 1912 during which time he composed his poems on diverse topics. He was attracted by nature and wrote on love, loneliness, solitude and gave expression to some of the best "Ghazals" or lyrics on the pattern of his master, Dagh Dehlavi. In some of the poems he touched on Indian nationalism and Muslim Community. He played sedulous ape to the well-known satirist Akbar Allahabadi. He also made adaptations for children from some of the best poems of Longfellow, Tennyson, William Cowper and Emerson. But the most remarkable poems of this period are those in which he has depicted the degradation and nadir of progress of the Muslims of the sub-continent as well as the Muslims of the world.

This period came to an end with the composition of his most epoch-making poems "Shikwa" and "Jawab-i-Shikwa" (the Complaint and the Answer) in 1911-12. He wrote some of the best lyrics (Ghazals) during this period but bade goodbye to his pantheistic philosophy, secular nationalism and territorial patriotism, and termed this period as his phase of ignorance and folly.

A candid study of Western thinking and culture made him aware that the development of materialistic and atheistic trends in Europe had subdued the moral and religious convictions of Christianity; whereas the forces it had engendered (nationalism, patriotism and imperialism, etc.) gave way to the formation of mutually ill-adjusted states, dominated by self-interest and narrow nationalism. But Islam never compromised with such ideals. It rather demolished this adversary altogether. Since Islam is a

Iqbal As a Reformer

Iqbal is one of the most brilliant and outstanding luminaries of the world. He has exercised considerable influence on the trends of modern thinking and reawakened the self-consciousness and dormant spirit of mankind to move forward in the creative activity and dynamism of life. He believes that poetry cannot long remain separated from religious consciousness if it is to achieve a higher level of expression. Religion is a power as ancient as the world, and if philosophy – the parent of the science, has been universally acknowledged as the child of religion, there is no reason why poetry, which in its higher form is more philosophical than philosophy itself should not be considered as the child of religion.

The conflict between the experience of men and the religious aspirations of age has spurred the poetic geniuses of the world to produce the most remarkable poems like "Iliad", "Divine Comedy", "Paradise Lost", "Mathnavi" of "Rumi" and "Faust". In the galaxy of English literature poets like Edmund Spenser, Milton, Langland, Coleridge, Wordsworth, Browning and Tennyson shine most brilliantly as exponents of religious emotions.

Jamaluddin Afghani exercised a considerable influence on Iqbal's vision of Islamic solidarity. It is, therefore, imperative to study the development of his mind

The author of Gulshan-i-Raz expresses the same idea thus:

اَنَا الحق کشف اسرارست مطلق
بجز حق کیست تا گوئید اَنَا الحق

In fine, it may be said that the finite ego must be distinct, though not isolated from the Infinite.

But Iqbal unlike other great Sufis firmly believes that 'Self' or Ego should reach such a summit of perfection that his precious 'Individuality' is retained and not merged or lost in the Infinite Ego. He believes that there is a reality beyond the senses, the Ego of man can travel beyond the world of physical space and time:

عشق ہے اصلِ حیات، موت ہے اس پر حرام

In his Lectures he clearly points out that "the climax of this development is reached when the Ego is able to retain full self-possession, even in the case of a direct contact with the all-embracing Ego." (page 163). — In the higher Sufism of Islam unitive experience is not the finite ego effacing its own identity by some sort of absorption into the Infinite Ego; it is rather the Infinite passing into the loving embrace of the finite." (p 153)

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے
خُدا بندے سے خود پُوچھے بتا تیری رضا کیا ہے

The poet throws further light on this aspect of human experience in his Lectures. "The development of this experience in the religious life of Islam reached its culmination in the well-known words of Hallaj (انا الحق) 'I am the creative truth'. — The true interpretation of his experience, therefore, is not the drop slipping into the sea, but the realization and bold affirmation in an undying phrase of the reality and permanence of the human ego in a profounder personality". (pp. 134-135).

حلاج کی لیکن یہ روایت ہے کہ آخر
اک مردِ قلندر نے کیا رازِ خودی فاش

از محبت می شود پائندہ تر
زندہ تر، سوزندہ تر، تابندہ تر
از محبت اشتعالِ جوہرش
ارتقائے ممکناتِ مضمرش
فطرتِ او آتش اندوزد ز عشق
عالم افروزی بیاموزد ز عشق
عشق را از تیغ و خنجر باک نیست
اصلِ عشق از آب و باد و خاک نیست
در جہاں ہم صلح و ہم پیکار عشق
آبِ حیواں تیغِ جوھر دار عشق
از نگاہِ عشق خارا شق بود
عشقِ حق آخر سراپا حق بود

And the supreme act of self -affirmation or Love is:

صدقِ خلیلؑ بھی ہے عشق، صبرِ حُسینؓ بھی ہے عشق
معرکۂ وجُود میں بدر و حُنین بھی ہے عشق

The attainment of Ego to this ideal of Love makes the individuality a secret of God 'الانسان سری وانا سرہ' as Khawaja Attar thinks:

ہم بصورت عالم صغریٰ توی
ہم بمعنی عالم کبریٰ توی
ہمیں آدم بود معبود عالم
ہمیں آدم بود مقصود عالم
ہمیں آدم توی گر باز دانی
ہمہ عالم توی گر راز دانی
بکرّمنا ترا تشریف دادہ
ازاں معنی دری بر تو کشادہ
ازیں در اندر آ تا شاہ باشی
بمعنی گر رسی اللہ باشی

enjoyment of the whole Reality; the other aims at traversing the whole by slowly specifying and closing up the various regions of the whole for exclusive observation. In fact, Intuition, as Bergson rightly says, is only a higher kind of intellect, through which we enter into and grasp the nature and meaning of reality as an indivisible whole, even as we appreciate the meaning of a picture or a symphony."
(Lectures):

گزر جا عقل سے آگے کہ یہ نُور
چراغِ راہ ہے، منزل نہیں ہے

How lucidly Iqbal writes on Intellect and Love:

علم نے مجھ سے کہا عشق ہے دیوانہ پن
عشق نے مجھ سے کہا علم ہے تخمین و ظن
بندۂ تخمین و ظن ! کرمِ کتابی نہ بن
عشق سراپا حضور، علم سراپا حجاب!

عشق کی گرمی سے ہے معرکۂ کائنات
علم مقامِ صفات، عشق تماشائے ذات
عشقِ سکُون و ثبات، عشق حیات و ممات
علم ہے پیدا سوال، عشق ہے پنہاں جواب!

عشق کے ہیں معجزات سلطنت و فقر و دیں
عشق کے ادنیٰ غلام صاحبِ تاج و نگیں
عشق مکان و مکیں، عشق زمان و زمیں
عشق سراپا یقیں، اور یقیں فتحِ باب!

شرعِ محبت میں ہے عشرتِ منزل حرام
شورشِ طُوفاں حلال، لذّتِ ساحل حرام
عشق پہ بجلی حلال، عشق پہ حاصل حرام
علم ہے اِبن الکتاب، عشق ہے اُمّ الکتاب!

And in Asrar-i Khudi he expresses thus:

now by putting the whole of his energy to mould its forces to his own end and purposes. And in this process of progressive change God becomes a co-worker with him:" (Lectures, pages 14-16)

تو شب آفریدی چراغ آفریدم
سفال آفریدی ایاغ آفریدم
بیابان و کوہسار و راغ آفریدی
خیابان و گلزار و باغ آفریدم
من آنم کہ از سنگ آئینہ سازم
من آنم کہ از زہر نوشینہ سازم

☆

ز طیارہ ما بال و پر ساختیم
سُوے آسماں رہ گزر ساختیم

But Iqbal goes ahead and thinks that Intellect (علم) divorced from Intuition or Love (عشق) can never apprehend ultimate Reality. It is only through Intuition or Love or the perception of the heart (قلب) that we can secure a complete vision of Reality. He believes with Bergson that we arrive at metaphysical truth "not by exercising the intellect but by paying heed to the deliverances of a faculty called Intuition.

"The heart is a kind of inner intuition or insight which, in the beautiful words of Rumi, feeds on the rays of the sun and brings us into contact with aspects of Reality other than those open to sense perception — It is a mode of dealing with Reality in which sensation does not play a part (but) the experiences thus revealed to us is as real and concrete as any other experience. Thus it will be seen that the two are not essentially opposed to each other, for the one is the present

much as he carries within him a great 'trust' which in the words of the Quran, the Heavens and the earth and the mountains refused to carry:

انا عرضنا الامانة على السموات والارض والجبال فابين ان
يحملنها و اشفقن منها و حملها الانسان

"Verily We proposed to the Heavens and to the earth and to the mountains to receive trust (of personality), but they refused to the burden and they feared to receive it. Man alone undertook to bear it." (33:72).

When attracted by the forces around him, man has the power to shape and direct them; when thwarted by them, he has the capacity to build a much vaster world in the depths of his own inner being, wherein he discovers sources of infinite joy and inspiration. Hard his lot and frail his being like a rose-leaf, yet no form of reality is so powerful, so inspiring and so beautiful as the spirit of man! Thus in his inmost being man, as conceived by the Quran, is a creative activity, an ascending spirit who, in his onward march, rises from one state of being to another:

فلا اقسم بالشفق – واليل وماوسق – والقمر اذا اتسق – لتركبن طبقاً عن طبق–

"It needs not that I swear by the sunset redness and by the night and its gatherings and by the moon when at her full, that from state to state shall ye be surely carried onward." (84: 17-20)

It is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that of the universe now by adjusting himself to its forces,

الـم تـروا ان الـلـه سـخّرِ لكم مّا فی السمٰوٰت وما فی الارض و
اسبغ علیکم نعمه' ظاهرةً و باطنه-

"See ye not how Allah hath put under you all that is in the Heavens and all that is on the earth, and hath been bounteous to you of His favours both in relation to the seen and the unseen?" (31:20)

و سخّر لکم الّیل و النهار و الشمس و القمرط و النجوم مسخّرات بامره –
ان فی ذالک لاٰ یٰتٍ لقومٍ یعقلون-

"And he hath subjected to you the night and the day, the sun and the moon and the stars too are subject to you by His behest; verily in this are signs for those who understand!" (16:12)

Such being the nature and promise of the universe, what is the nature of man whom it confronts on all sides? Endowed with a most suitable mutual adjustment of faculties he discovers himself down below in the scale of life, surrounded on all sides by the forces of obstruction:

لقد خلقنا الانسان فی احسن تقویمo ثم ردد نه' اسفل سافلین-

"That of goodliest fabric We created man, then brought him down to the lowest of the low." (95.4)

And how do we find him in this environment? A 'restless' being engrossed in his ideals to the point of forgetting everything else, capable of inflicting pain on himself in his ceaseless quest after fresh scopes for self expression. With all his failings he is superior to nature, in as

3) With success and triumph over the two stages the individual emerges as a 'Superman' fully qualified to act as a vicegerent of Allah upon this earth and play the part of a hero of the Universe as the Quran says:

هوالذی جعلکم خَلٓیفَ الارض و رفع بعضکم فوق بعضٍ
درجٰتٍ لیبلو کم فیما اتکُم

"And it is He who hath made you His representative on the earth and hath raised some of you above others by various grades, that He may prove you by His gifts." (6:165).

Man has been made superior to all the created things for even the angels had to pay homage or make obeisance to Adam:

واذ قلنا لِلملٓئِکة اسجدوا لأدم فَسَجَدُو اِ لاّ ابلیس

"And when We said unto the angels: Prostrate yourselves before, they fell prostrate all, save Iblis." (2:34).

The superiority and greatness of man over all the creation and his vast capabilities cannot be gainsaid as Iqbal says:

در دشتِ جنونِ من جبریل زبوں صیدے
یزداں بکمند آور اے ہمّتِ مردانہ

Man then as a lieutenant of Allah has to think seriously what heroic role he has to play in this unfinished, mobile and expanding universe. Iqbal thinks that "this immensity of time and space carries in it the promise of a complete subjugation by man whose duty is to reflect on the signs of God, and thus discover the means of realising his conquest of nature as an actual fact:

potentialities of his character that he has few needs and does not submit or bow before any person or thing except God or Laws of God and becomes Godly or divine, approaching nearer and nearer to God by acquiring divine attributes which is implied in the words of The Quran صبغة الله و من احسن من الله صبغة "Baptism of God and who is better than God in baptism." Such a man becomes a saint above needs, brave, fearless, benefactor and uplifter of down-trodden and needy. In short, he becomes a sort of 'Superman' by sheer dint of highest possible divine character who uplifts nations, says Iqbal:

آگ اُس کی پھونک سکتی ہے برناؤ پیر کو
لاکھوں میں ایک بھی ہو اگر صاحبِ یقیں

☆

ہو حلقہء یاراں تو بریشم کی طرح نرم
رزمِ حق و باطل ہو تو فولاد ہے مومن
افلاک سے ہے اس کی حریفانہ کشاکش
خاکی ہے مگر خاک سے آزاد ہے مومن
جچتے نہیں کنجشک و حمام اُس کی نظر میں
جبریل و سرافیل کا صیّاد ہے مومن
کہتے ہیں فرشتے کہ دلآویز ہے مومن
حوروں کو شکایت ہے کم آمیز ہے مومن

☆

تقدیر کے پابند نباتات و جمادات
مومن فقط احکامِ الٰہی کا ہے پابند

A great Sufi imagines the transcendental value of Faqr thus:

فقر زتو شد تمام خواجہ خدائی بکن

Iqbal thinks that Faqr is the most powerful weapon for chiselling and polishing the 'Individuality' and visualises his concept of Faqr in the following lines:

اک فقر سکھاتا ہے صیّاد کو نخچیری
اک فقر سے کھلتے ہیں اَسرارِ جہانگیری
اک فقر سے قوموں میں مسکینی و دلگیری
اک فقر سے مٹّی میں خاصیّتِ اِکسیری
اک فقر ہے شبّیری، اس فقر میں ہے میری
میراثِ مسلمانی، سرمایہء شبّیری!

☆

دارا و سکندر سے وہ مردِ فقیر اولیٰ
ہو جس کی فقیری میں بُوئے اسد اللّٰہی

☆

خُدا کے پاک بندوں کو حکومت میں غلامی میں
زرہ کوئی اگر محفوظ رکھتی ہے تو استغنا

☆

ہاتھ ہے اللہ کا بندۂ مومن کا ہاتھ
غالب و کار آفریں، کار کُشا، کار ساز
خاکی و نوری نہاد بندۂ مولا صفات
ہر دو جہاں سے غنی اُس کا دلِ بے نیاز
اُس کی امیدیں قلیل، اُس کے مقاصد جلیل
اُس کی ادا دل فریب اُس کی نگہ دل نواز
نرم دمِ گفتگو، گرم دمِ جستجو
رزم ہو یا بزم ہو پاک دل پاک باز

Such a type of individual so fully develops the

والمسٰكين وابن السّبيل والسّائلين و فى الرقا ب وَأقامَ الصّلٰوة واٰتى الزّكوٰة والموفون بعهد هم اذا عاهدوا – وَالصّابرين فى الباساء والضّرّآء وحين الباسِ اُولٰئِك الذين صَدقوُا و اُ ولئك هم المُتّقُونَ–

(6) There is no piety in turning your faces towards the east or the west, but he is pious who believeth in God, and the Last Day, and the angels, and the scriptures, and the prophets, who for the love of God disburseth his wealth to his kindred and to the orphans, and the needy, and the wayfarer, and those who ask, and for (the emancipation of) the captives (or slaves); who observeth prayer, and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them; and patient under ills and hardships, in times of trouble, those are they who are just, and those are they who ward off evils." (2:177).

The cultivation of all these Quranic virtues is according to Iqbal only possible through self-control and the conquest of Ego. It is with these that "Individuality" is raised to a higher sphere of self-realisation, *Faqr* (فقر) or *Istighna* (استغنا), a stage of freedom from all mundane desires, allurements and aspirations. The Sufis turn this perfection of Faqr as Divinity. Jami says:

آن را کہ فنا شیوہ و فقر آئین ست
نے کشف و تعین نہ معرفت نہ دین ست
رفت او ز میاں ہمیں خدا ماند خدا
الفقرا ذاتم ہو اللہ این ست

می کند از ماسوائے قطعِ نظر
می نہد ساطور بر حلقِ پسر

Iqbal's ideal of development and perfection of "Self" is in conformity with the teachings of the Quran which lays down the following injunctions in regard to transcendental actions:

(۱) ام یحسدون الناس علیٰ ما اتٰھم الله من فضلہٖ

1) Or are they jealous of mankind because of that which Allah hath bestowed upon them. (4:54)

(۲) ان الله لا یُحبُّ مَن کان مختالاً فخورا – الذین یبخلون و یامرون الناس بالبخل-

2) Verily! Allah loveth not such as are proud and boastful; who hoard their wealth and enjoin avarice on others.(4:37)

(۳) الذین ینفقون فی السّراَء والضرّ اء و الکاظمین الغیظ والعافین عن الناس – والله یُحبُّ المحسنین-

3) Those who spend (benevolently) in ease and in adversity and those who control their wrath and are forgiving toward mankind; Allah loveth the doers of good.(3:133)

واجتنبوا قول الزّورِ

4) And shun false words. (22:30)

(۵) ولا تسبّوا

5) And so not revile. (6:108)

(۶) لَیسَ البرّأن تولّوُا وجُوھَکُم قِبَل الْمَشرِقِ وَ المَغرِبِ
ولٰکن البِرمن اٰمَنَ بالله والیوم الآخر والمَلٰئِکة وَ الکِتٰب
والنبیّنِ – وَاٰ تیَ المال عَلیٰ حُبّہٖ ذَوِی القُربیٰ و الیتٰمےٰ

rejects all selfish and monetary gains at the cost of the suffering humanity. It raises the toiling millions from the lowest strata of society to the highest ladder of enlightenment. The Quran rightly says: خیرالناس من ینفع الناس "The best man is one who does good unto others".

Iqbal emphasises this aspect of life in the following strain:

لاالہ باشد صدف گوہر نماز
قلبِ مسلم را حجِ اصغر نماز
در کفِ مسلم مثالِ خنجر است
قاتلِ فحشا و بغی و منکر است
روزہ بر جوع و عطش شبخوں زند
خیبرِ تن پروری را بشکند
مومناں را فطرت افروز است حج
ہجرت آموز و وطن سوز است حج
طاعتے سرمایۂ جمعیّتے
ربطِ اوراقِ کتابِ ملّتے
حبِ دولت را فنا سازد زکوٰۃ
ہم مساواتِ آشنا سازد زکوٰۃ
دل ز حتّیٰ تنفقوا محکم کند
زر فزاید الفتِ زر کم کند
ایں ہمہ اسباب استحکامِ تست
پختۂ محکم اگر اسلامِ تست (اسرارخودی)

The parting with the most costly things immunes the individual from selfish pleasures and luxuries, and leads him to sacrifice all (even his son) in the way of Allah as Iqbal says:

and the highest form of individual so far evolved is "Self" or "Ego":

یہ موجِ نفس کیا ہے؟ تلوار ہے
خودی کیا ہے؟ تلوار کی دھار ہے
خودی کیا ہے؟ رازِ درونِ حیات
خودی کیا ہے؟ بیداریِ کائنات

Hence according to Iqbal the second stage in the development and perfection of 'Individuality' is Self-Control (ضبطِ نفس), conquest of Ego and triumph over the personality. The realisation of this ideal demands purposive activity and a strenuous striving against all vices and evils. It calls for the action of a Righteous man(متقی) to ward off all evils, shake off the trammels of conventions, cast off the chains of slavery and exploitation. It stands for a holy war (Jihad) against ignorance, wealth, worldly gains, self-conceit, envy, wrath, lie, cruelty, injustice, inequality, power and pride. It can be achieved through prayers, fasting, Haj and Zakat. All these banish from the individual fear and love of riches and create a state of social and economic equilibrium for all mankind. They lead to the cultivation of moral and spiritual virtues of patience, gratitude, forbearance, mercy, trust in God, civility, contentment, liberality, chastity and fortitude. How beautifully the Quran lays down that the highest virtue of the individual consists in parting with the most precious gifts: لن تنالوا البرّ حتیٰ تنفقوا مما تحبون "By no means shall you attain to righteousness untill you spend (benevolently) out of what you love most". (3:91). It defines a true believer (Momin) as one who spends his wealth day and night secretly and openly: ينفقون اموالهم بالليل والنهار سِراً وعلانيةً. The true Believer with the practice of Zakat (poor-rate) purifies the heart, purges the soul of all evils and

تخم او چوں در گلت خود را نشاند
زندگی از خود نمائی باز ماند
ہر کہ رمزِ مصطفیؐ فہمیدہ است
شرک را در خوف مضمر دیدہ است (اسرارخودی)

With a rejection of all fears except the fear of God and an indomitable courage the individual's heart becomes an abode of the Beneficent. قلب الانسان بیت الرحمٰن. Iqbal thinks, "This vital way of appropriating the universe is what the Quran describes as "Iman". Iman is not merely a passive belief in one or more propositions of a certain kind; it is living assurance begotten of a rare experience. Strong personalities alone are capable of rising to this experience and the higher 'Fatalism' implied in it". (Lectures P. 152).

Faith and submission to Divine Will then are the foundations on which the whole structure of Ego is based as Rumi says:

آدمی را آدمیت لازم ست
عود را گر بُو نباشد ہیزم ست
آدمیت لحم و شحم و پوست نیست
آدمیت جُز رضائے دوست نیست

2. The deep and minute study of creation convinced the poet that every created object is an individual in itself. Life is totally individual; outside it there does not exist any universal life; God is Himself an individual, but He is unique. And so creation is but a sum of individuals.

It follows then that life is tantamount to the individual

پیشِ سالک عرش رحمٰن ست دل
جملہ عالَم چوں تن و جان ست دل
دل مقام استواے کبریا ست
دل نباشد آنکہ با کبر و ریا ست

Endowed with all the qualities of a true Believer the individual pays no heed to any worldly fears save that of Allah—— the Creator and Evolver of all the things: and becomes quite at home with the essence of Tauhid (Monotheism) which in practice consists of "equality, solidarity and freedom". It infuses in the individual a new spirit of power, courage and self-respect:

خوفِ دنیا، خوفِ عقبیٰ، خوفِ جاں
خوفِ آلامِ زمین و آسماں
حُبِ مال و دولت و حبِ وطن
حُبِ خویش و اقربا و حُبِ زن
تا عصائے لاالٰہ داری بدست
ہر طلسمِ خوف را خواہی شکست
ہر کہ حق باشد چو جاں اندر تنش
خم نہ گردد پیشِ باطل گردنش
خوف را در سینہء او راہ نیست
خاطرش مرعوب غیر اللہ نیست (اسرارخودی)

And Iqbal thinks that Iman and Tauhid invigorate, vitalise and ennoble the life of the Individual:

اے کہ در زندانِ غم باشی اسیر
از نبیؐ تعلیمِ لا تحزن بگیر
بیم غیر اللہ عمل را دشمن است
کاروانِ زندگی را رہزن است

Submission to the Divine Will makes the individual bold and courageous to carve out his own 'Personality' and become his own architect:

باد را زنداں گلِ خوشبو کند
قید بُو را نافۂ آہو کند
می زند اختر سوے منزل قدم
پیشِ آئینے سرِ تسلیم خم
سبزہ بر دینِ نمو روئیدہ است
پائمال از ترکِ آں گردیدہ است
باطنِ ہر شے ز آئینے قوی
تو چرا غافل ز ایں ساماں روی
باز اے آزادِ دستورِ قدیم
زینتِ پا کن ہماں زنجیرِ سیم
شکوہ سنجِ سختیِ آئیں مشو
از حدودِ مصطفیٰؐ بیروں مرو (اسرارخودی)

With Iman (Faith) and submission to Divine Will right actions follow, for right actions are the outcome of right thinking and right ideas. انماالاعمال بالنیاّت - A pure mind and heart can never be the abode of evil and nasty ideas as it has been rightly said that the heart of a true Believer is the throne of God. قلب المومن عرش الله-How beautifully the same idea has been expressed by a Sufi poet:

دل چہ باشد مطلع انوارِ حق
دل چہ باشد منبع اسرارِ حق
دل بود مرآت وجہ ذوالجلال
در دلِ صافی نماید حق تعال

خودی کی جلوتوں میں مصطفائی
خودی کی خلوتوں میں کبریائی
زمین و آسمان و کرسی و عرش
خودی کی زد میں ہے ساری خدائی

Realization of Ego or Self:

The Quran and the life of the Prophet of Islam exercised a profound influence on the mind of Iqbal. He could not remain unmoved by the ideals of life envisaged in the Quran and therefore in his "Secrets of Self" (Asrar-i Khudi) and his Lectures on the "Reconstruction of Religious Thought in Islam" he has unravelled its mystery. There with the dexterity and skill of an artist he has shed light on the realisation and perfection of Ego. What is it? It comprises the going through three stages; a) Submission to divine will (اطاعت), b) Self-Control (ضبطِ نفس), c) and the vicegerencey of Allah on earth(نیابتِ الٰہی). And along with these the understanding of nature and humanity at large.

The conscious Self according to the poet is awakened and developed through a strong faith (ایمان) and submission to the Will of Allah (اطاعت). The idea of "Thee alone we worship" lays the foundation of individual consciousness and the unique part man has to play in this Universe. With this impregnable rock of Faith (Iman) and submission to Divine Will the individual marches forward in the affirmation of "Self" and judges to himself the actions of right and wrong, good and bad. How beautifully the poet expresses:

در اطاعت کوش اے غفلت شعار
می شود از جبر پیدا اختیار

عشق کی مستی سے ہے پیکرِ گل تابناک
عشق ہے صہبائے خام، عشق ہے کاس الکرام
عشق فقیہِ حرم، عشق امیرِ جُنود
عشق ہے ابن السبیل، اس کے ہزاروں مقام
عشق کے مضراب سے نغمۂ تارِ حیات
عشق سے نُورِ حیات، عشق سے نارِ حیات

The absence of self-realisation is responsible for the disturbance of peace and cooperation of the world. Tired of such turmoil and tumult Iqbal pours out his feelings in a melancholy strain:

خودی کی موت سے مغرب کا اندروں بے نُور
خودی کی موت سے مشرق ہے مبتلائے جذام
خودی کی موت سے روحِ عرب ہے بے تب وتاب
بدن عراق و عجم کا ہے بے عروق و عظام

How can nations rise from the nadir of degradation to the apex of civilization and enlightenment? The poet thinks that with love, hope, action, self-realisation and self-affirmation we can reach the goal and catch the flashes of Truth. Conquest of personality and affirmation of Ego will lead us to the communion with God. 'One who has known oneself has known God, 'من عرف نفسه فقدعرف ربه' is Iqbal's dictum. But it does not mean that we should be oblivious of our existence and be ascetics. Islam does not permit any asceticism لارهبانيه فى الاسلام. We should live, move and die like a human being and yet live like a Momin, *Sahibe yaqin* and Mujahid. Perfect and ideal life should be our aim which could only be measured if we realise our "Self" and the part we have to play in the Universe:

چشمِ حیراں ڈھونڈتی اب اور نظارے کو ہے
آرزو ساحل کی مجھ طوفان کے مارے کو ہے
چھوڑ کر مانندِ بُو تیرا چمن جاتا ہوں مَیں
رُخصت اے بزمِ جہاں! سُوئے وطن جاتا ہوں مَیں
ہے جنوں مجھ کو کہ گھبراتا ہوں آبادی میں مَیں
ڈھونڈتا پھرتا ہوں کس کو کوہ کی وادی میں مَیں؟

But this is Alam-i-Nasut (عالمِ ناسُوت) where divine secrets are not easy to unravel and in his voyage of Spiritualism, a mountain of insurmountable difficulty and helplessness puzzles the mind. In such a state of gloom multifarious questions crop up in his mind and he asks ineffectually:

اپنے وطن میں ہوں کہ غریب الدیار ہوں؟
ڈرتا ہوں دیکھ دیکھ کے اس دشت و در کو مَیں!
کھلتا نہیں میرے سفرِ زندگی کا راز
لاؤں کہاں سے بندۂ صاحب نظر کو مَیں
حیراں ہے بو علی کہ میں آیا کہاں سے ہوں
رومی یہ سوچتا ہے کہ جاؤں کدھر کو مَیں!

Like a great philosopher Iqbal's mind and soul are replete with love. He believes in the efficacy of Eternal Love. Love is life, life is love. It is beacon light which guides him along the path strewn with darkness. Love of humanity, service of mankind, hope for the better, action to create better understanding between man and man: all these when diagnosed will put a seal to apathy and animosity:

عشق دمِ جبرئیل، عشق دلِ مصطفیٰ
عشق خدا کا رُسول، عشق خدا کا کلام

نُور کا طالب ہوں، گھبراتا ہوں اس بستی میں مَیں
طفلکِ سیماب پا ہوں مکتبِ ہستی میں مَیں

آرزو نورِ حقیقت کی ہمارے دل میں ہے
لیلیٰ ذوقِ طلب کا گھر اسی محمل میں ہے (آفتابِ صبح)

مَیں خود بھی نہیں اپنی حقیقت کا شناسا
گہرا ہے مرے بحرِ خیالات کا پانی (زُہد اور رندی)

کبھی اے حقیقتِ منتظر، نظر آ لباسِ مجاز میں (بانگ درا غزلیات ۳)
کہ ہزاروں سجدے تڑپ رہے ہیں مری جبینِ نیاز میں

Step by step with slow and imperceptible move his fervour and adour become deeper and deeper and he feels a boundless desire to cast off the mundane shackles which bound him to this world. A sense of disgust and disdain for materialism arises in his heart and leaves a deep imprint on his mind. Like a newcomer and stranger he looks on all sides for lighthouse but he is lost in the maze of darkness. Dissatisfied and dejected, morose and sombre, gloomy and melancholy the poet wants to transport himself in the region where peace and perfection reign and bids goodbye to his former home and sets out on an unknown, invisible eternal journey in search of mental and spiritual consolation, whose, whence and whither he knows not:

قید ہے دربارِ سُلطان و شبستانِ وزیر
توڑ کر نکلے گا زنجیرِ طلائی کا اسیر
مدّتوں بیٹھا ترے ہنگامۂ عشرت میں مَیں
روشنی کی جستجو کرتا رہا ظلمت میں مَیں

Iqbal's Message and Philosophy

Iqbal is one of the most outstanding and pre-eminent Sufi poets. Like Hafiz and Rumi whose writings have left a profound and abiding impress on his mind, he is deeply immersed in Sufistic doctrines and has a very wide knowledge of the doings of nature. Endowed with a most original and profound mind, his thought and vision catch the glimpses of Reality. Possessed of an innate quality of intuition and Divine Sight —— a faculty of the spirit, approached by faith and purity, love and self-realisation —— he can probe into the Infinite: Can make an adventure into the unknown and have a winged ride into Eternity. He perceives the universality and unfolds the spirit which in its essence is ever all knowledge and all bliss. His poetry, therefore, is the outcome of spontaneity, inspiration and outflow of divine feelings.

Now let us study the various stages in the development of Iqbal as a philosopher and Sufi. At first we see him earnestly yearning for the Infinite and the Divine like a blind man groping in the dark. He hankers after the Eternal and the Perfect and hunts for the hidden beauties and lights for his spiritual guide. Like the truth-seekers he goes in search of light that will illumine his heart and soul. In "Mahe Nao" he says:

The Quaid-i-Azam and Iqbal conceived of Pakistan to be the homeland of the Muslims founded on the principles of Islamic Culture, law, unity, fraternity, brotherhood, social justice, economic emancipation and dignity of man. Iqbal firmly believed that it was not for the Muslims to save Islam but for Islam to save the Muslims. It is with this spirit that he exhorted the Muslims to get back to the Quran and the fundamentals of Islam. In the current history of Pakistan, the nation has to seek guidance from the teachings of the poet-philosopher to move in right direction in all fields of human activity.

Allama Iqbal's scheme of redistribution of the country, his "two nation theory", and the concept of Pakistan caught the imagination of some of the British statesmen, though it was condemned by the Hindu leaders and the press unmindful of the coming reality that the poet-philosopher was the forerunner of the creation of Pakistan. The Allama himself in his letter of June 21, 1937 has observed; "Many British statesmen also realise this, and the Hindu-Muslim riots which are rapidly coming in the wake of this constitution are sure further to open their eyes to the real situation in the country. I remember Lord Lothian told me before I left England that my scheme was the only possible solution of the troubles of India., but that it would take 25 years to come".

Iqbal's interest in politics and demand for a separate Muslim State was motivated by his inner commitment to his own ideals for the preservation of the cultural heritage and the amelioration of the economic position of the Muslims. Quaid-i-Azam himself became a co-thinker with the poet and in his foreword to Allama Iqbal's letters he has expressed the poet's valuable contributions towards the establishment of Pakistan. "I think these letters are of very great historical importance particularly those which explain his views in clear and unambiguous terms on the political future of Muslim India. His views were substantially in consonance with my own and had finally led me to the same conclusion as a result of careful examination and study of the constitutional problems facing India, and found expression in due course in the united will of Muslim India as adumbrated in Lahore Resolution of the All India Muslim League, popularly known as the "Pakistan Resolution", passed on March 23, 1940:. (pp. 4-5)

come to the conclusion that if this system of Law is properly understood and applied, at least the right of subsistence is secured to everybody. But the enforcement and development of the Shariat of Islam is impossible in this country without a free Muslim State or States. This has been my honest conviction for many years and I shall believe this to be the only way to solve the problem of bread for Muslims as well as to secure a peaceful India. If such a thing is impossible in India the only other alternative is a civil war which as a matter of fact has been going on for sometime in the shape of Hindu-Muslim riots … For Islam the acceptance of social democracy in some suitable form and consistent with the legal principles of Islam is not a revolution but a return of the original purity of Islam. The modern problems, therefore, are far more easy to solve for the Muslims than the Hindus. But as I have said above in order to make it possible for Muslim India to solve these problems it is necessary to redistribute the country and to provide one or more states with absolute majorities".

In a letter to the Quaid-i-Azam, dated June 21, 1937, Allama Iqbal is more specific: "The only way to a peaceful India is a redistribution of the country on the lines of racial, religious and linguistic affinities …. To my mind the new constitution with its idea of a single Indian federation is completely hopeless. A separate federation of Muslim province, reformed on the lines I have suggested above, is the only course by which we can secure a peaceful India and save Muslims from the domination of non-Muslims. Why should not the Muslims of North-West India and Bengal be considered as a nation entitled to self-determination just as other nations in India and outside India are? (pp. 19-22).

With all these backgrounds and currents and cross-currents of political events, Allama Iqbal was fully convinced that cultural entity and economic improvement of the Muslims was of paramount importance. In a letter dated May 28, 1937, the poet pointed out the significance of this perplexing problems to Quaid-i-Azam Muhammad Ali Jinnah; "I have no doubt that you fully realise the gravity of the situation as far as Muslim India is concerned. The League will have to finally decide whether it will remain a body representing the upper classes of Indian Muslims or Muslim masses who have so far, with good reason, taken no interest in it. Personally I believe that a political organization which gives no promise of improving the lot of the average Muslims cannot attract our masses."

In the same letter the Allama pointed out to the Quaid-i-Azam that the political institutions have never thought of improving the lot of Muslims generally. "The problem of bread is becoming more and more acute. The Muslim has begun to feel that he has been going down and down during the last 200 years. Ordinarily he believes that his poverty is due to Hindu money-lending or capitalism. The perception that it is equally due to foreign rule has not yet fully come to him. But it is bound to come. The atheistic socialism of Jawaharlal Nehru is not likely to receive much response from the Muslims. The question therefore is how is it possible to solve the problem of Muslim poverty? And the whole future of the League depends on the League's activity to solve this question. If the League can give no such promises I am sure the Muslim masses will remain indifferent to it as before. Happily there is a solution in the enforcement of the Law of Islam and its further development in the light of modern ideas. After a long and careful study of Islamic Law I have

many considering the highway to infidelity. But the Hindu literate classes were not; they had learnt Persian for a livelihood in the past, so why not English, and they soon monopolized the subordinate services ... By 1860 the Muslim community in India lay apparently prostrate, with little but its imperial memories to sustain it". (Volume-II, pp. 223-224, London).

Who can forget the War of Independence of 1857 (misnamed Indian Mutiny) which deprived the Muslims of their position, honour and prestige, for the British thought that the Muslims were at the root of the trouble. It was not a mutiny of some soldiers only by any stretch of imagination. It was an uprising of almost the entire people of India, both Muslims and Hindus, against the alien usurpers, who were looting the country right and left. Field Marshal Roberts once remarked: "Tell these rascally Musalmans that by the grace of God we shall still be the masters of India". This kind of feeling led to further persecution of the Muslims. They were looked with great suspicion and the doors of their future employment in the Government offices were closed and they were forced to humiliation and repressive treatment. The whole position of the Muslims was in a melting pot, but fortunately, there arose a most dynamic leader and reformer Syed Ahmad Khan who correctly diagnosed and felt the pulse of the nation and found a panacea for all their ills by founding M.A.O. College in 1875 which later on became the Aligarh Muslim University in 1920 and also by founding Muslim Educational Conference and the Scientific Society in order to raise the social and intellectual position of the Muslims. He was now convinced that the Muslims and the Hindus constituted two separate nations whose interests were not identical. He, therefore, advised the Muslims to keep aloof.

Permanent Settlement step by step expropriated most Muslim landlords; the Resumption proceedings after 1828 accelerated this decay .... By the later nineteenth century most of the land was owned by the Hindus". (p. 301, Cambridge University Press, 1958).

William Hunter, Director-General of the Statistical Department of India is of opinion that hundreds of ancient families were ruined, and the educational system of the Musalmans, which was almost entirely maintained by rent free grants, received a death blow.

M.B. Brown has drawn the miserable plight of the artisan class thus; "India provided a captive market for British manufacturers. Meanwhile, Indian spinners, weavers and metal-workers were steadily driven out of business... The population of Dacca, Surat, Murshidabad and other centres for manufacture in India was decimated in a generation of Indians balefully increasing dependence on agriculture has begun". (After Imperialism, pp 47-48, London 1963).

Percival Spear in his book, "A History of India" has depicted the harrowing tale of the Muslims thus: "The British at first retained the Muslim officials but from the time of Cornwallis replaced them in their own favour. Their position in the law courts was steadily undermined as the British revised public laws and introduced their own procedures in the Courts. They were still the exponents of the official language of Persian. But this ceased to be of value when Bentinck made English the language of official governmental and legal business in 1835. In the same year came the introduction of English education which soon became a qualification for a subordinate official career. Most Muslims were too conservative to learn English,

of this superb conception of humanity, live and move and have your being as a single individual? (p. 22).

In order to comprehend the Pakistan Movement and the political struggle of the Muslims it is imperative to keep in mind the two factors which are of basic importance the economic position of the Muslims and their status as a distinct and separate cultural entity. Let us glance at the economic factor first. The Muslims ruled over this subcontinent for about one thousand years as benevolent and enlightened rulers with a highly developed and scientific system of administration. There was hardly any economic problem for them. With their decline in the political life since 1707, the East India Company struggled for power. The Muslims gradually suffered a loss of wealth and social status alongwith their political position. The British, who with their intrigues and conspiracies grabbed power from them, reduced the Muslims to a position of hewers of wood and drawers of water. Who can forget that since Lord Clive took over the Diwani from the Emperor Shah Alam in 1765, the Muslims who were holding a majority of posts in the Revenue and Judicial Departments and in the Army lost their jobs rapidly. In the sphere of Education also the Muslims suffered immensely. With the introduction of Permanent Settlement in Bengal, the Hindu rent collectors were raised to the position of permanent landlords, while the old bonafide Muslim Zamindars were reduced to poverty and economic annihilation.

Anil Seal in his book, "The Emergency of Indian Nationalism" remarks: "The conquests of Clive and the settlements of Cornwallis meant the loss of privileges of all sorts; the levy of tolls, the monopoly of posts in the army and some few branches of civil employ. The working of the

India, the North-West India Muslims will prove the best defenders of India against a foreign invasion, be the invasion one of ideas or bayonets", (p.7). He refuted the Hindu allegation that the creation of an autonomous Muslim State would mean the introduction of a kind of religious rule in such states. He beautifully stated: "The truth is that Islam is not a Church. It is a State, conceived as a contractual organism long before Rouseau ever thought of such a thing and animated by an ethical ideal which regards man not as an earth-rooted creature, defined by this or that portion of the earth, but as a spiritual being understood in terms of a social mechanism and possessing rights and duties as a living factor in that mechanism.: (Ibid., p.8).

Iqbal made a passionate appeal to the Muslims to rise above self and to realise the value of a "unified will" and "collective action". He, therefore, observes: "Rise above sectional interests and private ambitions, and learn to determine the value of your individual and collective action, however directed on material ends, in the light of the ideal which you are supposed to represent. Pass from matter to spirit. Matter is diversity; spirit is light, life and unity. One lesson I have learnt from the history of Muslims. At critical moments in their history it is Islam that has saved Muslims and not vice versa. If today you focus your vision of Islam and seek inspiration from the ever-vitalising idea embodied in it, you will be only reassembling your scattered forces, regaining your lost integrity, and thereby saving yourself from total destruction. One of the profoundest verses in the Glorious Quran teaches us that the birth and rebirth of the whole of humanity is like birth and rebirth of a single individual. Why cannot you who, as a people, can well claim to be the first practical exponents

Iqbal believed that communalism in its higher aspect was indispensable to the formation of a harmonious whole in a country like India. He, therefore, declared that the "units of Indian society are not territorial as in European countries. India is a continent of human groups belonging to different races, speaking different languages and professing different religions. Their behaviour is not at all determined by a common race-consciousness. Even the Hindus do not form a homogeneous group. The principle of European democracy cannot be applied to India without recognizing the fact of communal groups. The Muslim demand for the creation of a Muslim India within India is, therefore, perfectly justified". (Ibid, p.6).

He supported the proposals recommended by the All Parties Muslim Conference held at Delhi in January 1929, but with the greatest urge for the preservation of Islamic culture and the amelioration of the Muslims economic position. Allama Iqbal clearly defined the "Two-Nation Theory" by making the most remarkable declaration: "I would like to see the Punjab, North-West Frontier Province, Sindh and Balochistan amalgamated into a single state. Self-Government within the British, or without the British Empire, the formation of a consolidated North-West India Muslim state appears to me to be the final destiny of the Muslims at least of the North West India" (p.7).

Iqbal explained that the idea of a separate Muslim state need not alarm the Hindus or the British. He felt that the life of Islam as a cultural force in this country very largely depended on its centralization in specified territory, and he held out the assurance that "thus possessing full opportunity of development within the body-politic of

on such occasions, for the poet-philosopher made an analytical and scientific study of the problems in a philosophical style and propounded his own solution which was ultimately to guide the political thinking and activity of the Muslims.

Discussing the much abused word "Communalism:, Iqbal said: "I have no hesitation in declaring that, if the principle that the Indian Muslim is entitled to full and free development on the lines of his own culture and tradition in his own Indian homelands is recognized as the basis of a permanent communal settlement, he will be ready to stake his all for the freedom of India. The principle that each group is entitled to free development on its own lines is not inspired by any feeling of narrow communalism. There are communalisms and communalisms. A community which is inspired by feelings of ill-will towards other communities is low and ignoble. I entertain the highest respect for the customs, laws, religious and social institutions of other communities. Nay, it is my duty, according to the teachings of the Quran, even to defend their places of worship, if need be. Yet I love the communal group, which is the source of my life and behaviour; and which has formed me what I am, by giving me its religion, its literature, its thought, its culture, and thereby recreating its whole past as a living operative factor in my present consciousness". Iqbal then quoted from the Nehru Report to show that even the authors of that document recognized the inevitability of communalism. The Report said that "without the fullest cultural autonomy – and communalism in its better aspect is culture – it will be difficult to create a harmonious nation". (Address, p. 6).

6. If these proposals are agreed to, Muslims would be prepared to accept a joint electorate in all provinces so constituted and would be willing to make Hindu minorities in Sindh. Balochistan and NWFP the same concessions as Hindu majorities in other provinces were prepared to make to Muslim minorities.

But what happened has been summed up beautifully by Sir Chimanlal Setalvad in his Memoirs, "Recollections and Reflections": Sapru, Sastri and myself would have agreed immediately to these demands and secured joint electorates. We were, however, seriously disappointed in the attitude of Jayakar and Dr. Moonje. A great opportunity was thus lost". The communal problem could not be settled, therefore, it became clear that the Muslims had to rethink and reactivate their energies to find out a solution for their rights and safeguards to preserve their economic position and status in socio-economic structure of the subcontinent.

While the Round Table Conference was sitting in London with no rays of hope for communal solution a most significant pronouncement on the position of Muslims vis-à-vis the political situation and the problems of the future constitution of India was made by Allama Iqbal in his famous Presidential address at the Allahabad session of the All India Muslim League on December 30, 1930 at 11 a.m. from the home town of the author of the Nehru Report (Pandit Motilal Nehru), from Dawazda Manzil, opposite Colvin Hospital — the residence of Meeru Bakhsh, a leading tobacconist of the city. It was imbued with a new spirit and vision from the usual type of addresses delivered

classes) and the general criticism it received, Gandhi challenged the British Government that if it did not accept the Nehru Report in its entirety and implement the Dominion Status Constitution for India by the end of 1929, the Congress would organize a non-violent non-co-operation movement. (New York Times, December 27 and 29, 1928).

It is an open secret that new attempts were made during the first Round Table Conference at London in 1930 by Sir Chimanlal Setalvad, Sir Tej Bahadur Sapru, Rt. Hon'ble Srinavasa Sastri. The Nawab of Bhopal. Aga Khan III, Maulana Muhammad Ali, and Quaid-i-Azam Muhammad Ali Jinnah to tackle the Hindu-Muslim problem and find a solution if the Hindu leaders agreed to give the Muslims the following guarantees:

1. The Constitution should be truly Federal;
2. The Muslim majorities in the Punjab and Bengal would not be turned into minorities in the legislatures;
3. Sindh should be separated from Bombay Presidency and constituted into a separate province;
4. Full-scale reforms should be introduced in the North-West Frontier Province and Balolchistan on the same footing as in any other province in India;
5. In the Central Legislature Muslim representation should not be less than one third;

Imbued with the Western ideas of nationalism and democracy, the Hindu elites seized the opportunity and in the name of democratic freedom claimed India for the majority community. They deliberately misinterpreted the term, "MAJORITY" and "MINORITY" as it can only be applied to political groups under democratic system when the population is homogenous. The Muslims stood as a distinct and separate nation and could not accede to this view-point. The British parted with more and more power in the shape of Minto-Morley Reforms of 1909 and the Montagu-Chelmsford Reforms of 1919 and the establishment of Provincial Autonomy of 1937, the struggle for power and position in the administrative and political set up of the country became more and more dominant and relations between the Hindus and Muslims became more strained. The Khilafat and Non-Cooperation Movements (1920-23) completely exposed the Hindu mind; and M.K. Gandhi's shrewd move to implant Ram Raj on the subcontinent widened the gulf of amity and gave place to communal riots. Then came the Nehru Report of 1928 which totally ignored the basic rights and interests of the Muslims inspite of the best efforts of the Quaid-i-Azam Muhammad Ali Jinnah, who very ably advocated the cause of the Muslims at the Calcutta Convention.

The Report completely exposed the hollowness of the national character of the Congress and brought home to the people their intention for the establishment of Hindu Raj. (London Times, September 8, 1928). The Report was also branded as a worthless scrap of paper disowned by every minority. (Manchester Guardian, August 17, 1928).

Unmindful of the rejection of the Report by the minorities (Muslims, Christians, Sikhs and the Depressed

individuals, and transformed whole societies. The idealism of Europe never became a living factor in her life and the result is perverted Ego seeking itself through mutually intolerant democracies whose sole function is to exploit the poor in the interest of the rich. Believe me, Europe today is the greatest hindrance in the way of man's ethical advancement". (p. 179).

The Madras Lectures heralded the dawn of the cultural and economic values of Islam and made the Muslims aware of their separate identity and distinct nationhood.

It cannot, however, be denied that man through his knowledge and intelligence converts matter and makes it useful for himself. Economic activity is nothing but the process of conversion and adding value to the matter that is there. Thus the entire universe becomes the object of man's economic activity.

Economic activities have dual objectives — self and society. The real value of the economic efforts lies in the enhancement of his own and the society's happiness. Economic activity is also a means for the expression and strengthening of one's ego. But if the expression of "self" exceeds the reasonable limits, it destroys the entire fabric of society as has been seen in the modern capitalist system. Real economic activity is one which creates harmony in individual and collective interests.

It will not be out of place to mention that in the latter half of the nineteenth century when the British Government thought of devolution of political power to the people of the country and constitutional reforms were introduced by installments, the Hindu intellectuals took advantage of the British consolidation of the subcontinent.

movement inherent in its structure. In his learned and thought-provoking lectures, "Reconstruction of Religious Thought in Islam", at Madras in 1929 he pleaded for an ordered philosophy and a scientific programme for the revitalization of Muslim society. How correctly he expresses: "Neither the technique of medieval mysticism nor nationalism nor atheistic socialism can cure the ills of a despairing humanity. Surely the present moment is one of great crisis in the history of modern culture. The modern world stands in need of biological renewal. And religion, which in its higher manifestations is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition, and a civilization which has lost its spiritual unity by its inner conflict of religious and political values". (p. 189).

He further dilates on the inner meaning and destiny of Islam: "Humanity needs three things today – a spiritual interpretation of the universe, spiritual emancipation of the individual, and basic principles of a universal imports directing the evolution of human society on a spiritual basis. Modern Europe has, no doubt, built, idealistic systems on these lines, but experience shows that truth revealed through pure reason is incapable of bringing that fire of living conviction which personal revelation alone can bring. This is the reason why pure thought has so little influenced men, while religion has always elevated

Significance of Iqbal's Allahabad Address

There is no denying that Iqbal shone as a star of first magnitude in the galaxy of poets, philosophers, jurists, scholars, social and political thinkers and reformers. He was a versatile genius, a sage, a seer and a statesman. He slaked his thirst of knowledge and wisdom from the fountain of the East and West and transfigured it by his ingenuity to meet the conditions of new environments and modern society to harness the force of progress and developments leading to the attainment of the destiny of man. He, therefore, exercised a tremendous influence on the oncoming generation and the contemporary age. It is with his superb and transcendent philosophy and poetry that we see around us a new intellectual consciousness and awakening that ushered in an era of Renaissance. He vehemently advocated the cause of human rights and dignity of man as envisaged by the Glorious Quran and Sunnah.

His profound erudition, vast learning and inner brilliance helped him to comprehend the process of history and grasp the real significant it held for the Muslim community. He, therefore, focussed his attention on political conflict and intellectual crisis of the world and, in that context, made a serious study of the social, economic and cultural foundations of Islam and the principle of

or Dualistic theory of knowledge to be accepted? Is there a psycho-spiritual element in all forms of nature? The presevering thinkers may find that along this path some ethical and religious matters are seen in clearer light. In short, Iqbal's thought represent the new trend which was not properly understood by Prof. Gibb. His thought point beyond the structural position towards a concept of planning based upon the axiological system of Islam. In all these decisions we were guided by the conviction that not only do the ideas laid down in the writings of Iqbal form an essential key to the understanding of Iqbal, but they contain a most important and topical contributions to the socio-cultural history and culture of Islam. They are valuable because they give impetus for action.

M. Basharat Ali*
(31 August, 1974)

---

* Footnote, by Professor Ziauddin Ahmad:
(He was an eminent scholar of Political Science and an authority on Ibn Khaldun.)

Lectures, is a large task in itself, without which the nature of historical development cannot be properly understood.

Iqbal has polarized himself, both in poetry and philosophy which are the universal fields of human liking. Hence, Iqbal has one theme which is human in its universalistic dimension, and particularistic in its framework of address to the Muslims. Thus his interest lies in man and his future. Life has been given wider connotation and wider dimension by him. It includes the entire compass of human activities. Long continued search into the nature of the forces that condition us has brought increasing conviction in Iqbal that life as a whole has a meaning. What those meanings are has been elucidated by him as we have shown above in his *Ramooz* and *Asrar*. Through accepting Islam, says Iqbal, it is possible to get some adumberation of what those meanings are. He believed that if we live in the light of those meanings, we may find an abiding comfort therein. Iqbal's purpose was to set forth the empirical support for this belief. Prof. Ziauddin has succeeded in brining out this central note very clearly. Most of the insights owed by Iqbal are directly derived from his critical study of the *Quran*, Seerat and the Socio-cultural history of the Muslims. He has pondered over these insights long until they have combined into a harmonious whole into the life and thinking of Iqbal. A persistent student of Iqbal like Prof. Ziauddin, who is willing to allow time for transformation of his ways of thinking may get invigorating satisfaction from the views of Iqbal. He is likely to discover that the conclusions afford answers that seem to do justice to those who are in search of truth as enunciated and propounded by the *Quran* and Sunnah. In Summary to his poetical thought, Iqbal has referred in his Lectures to questions as these: Is a Monistic

Because in economic action, which is the dominant concern, says Iqbal of the modern society, it is possible to dispense in this way the idealistic factors, it has become a habit of modern man and those hypocrites within the Muslim Society who are cherished with different Isms and ideologies to discuss all religious and ethical factors as purely fantastic. The derogatory and depreciating nature of characterization unconsciously reflects the ability of the modern social structure to give free .rein to ideological factors over a wide field. Undoubtedly Iqbal is very true in his evaluation of hypocrites and men of the modern society. Undoubtedly again this is the structural secret of the modern Ontology which corresponds both to Capitalism and Socialism. Islamic society void as it is from the control of its value system has become a conflict laden sector. In his Ramooz and Asrar, on the one hand, and in his *Pas Chi Bayed Kard Aiy Aqwami-Sharq*, on the other, he says, Ummah as an actuality involves even more than mere co-presence in a historical and socio-cultural region. A further concrete nexus is needed to constitute Ummah as an actuality. This additional nexus may be stated as a participation in a common destiny of this historical and socio-cultural unit. The same type of thoughts were expressed by Heidegger. Fundamental integrative attitudes and formative principles are the socio-indoctrinational forces in the history of Muslim Society, and it is according to Iqbal, necessary to live with them fully in order to participate in the collective meaningful life of Islam.

At the end, let us say that the phenomenon of Muslim generations or Ummah is one of the basic factors, says Iqbal, contributing to the genesis of the dynamic of historical development. The analysis of the inter-action of forçes in this connection, both in his poetical work and

premises expressed in quantitative methodology; but the study of human impulses, values and acts are required on entirely a different intentional approach. This type of reasoning was used by Iqbal in rejecting positivism. According to him the error of positivism consists in neglecting the phenomenological differences between the inanimate and the cultural historical world. Thus Iqbal was impatient to penetrate beyond the phenomenological surface to the very core of the things, to the substance of the very reality, which a Muslim could only reach. To look at a thing from a structural viewpoint means to explain it, not as a self-contained unit, but as a part of wider super-structure. Iqbal's Lectures was appropriately named as Reconstruction of Religious Thought, among other facts, are based on dynamic concept, commonly known in German as Geistesgeschichte. The Study of Weltanschauung is a dynamic kind of study. It requires participation with the Spatio-temporal forces rather than detachment. The concept of Geistesgeschichte has been introduced by Iqbal in interpretation of the basic Quranic concept of hypocrisy – a detrimental force dominant in the Muslim society. It is so even today, as in the days of Iqbal. They have paradoxical and wavering loyalty with the existentially determined values and ideals of the Society. In the same pungent warning of the Quran, Iqbal invites the attention of the Muslims to be careful with the hypocrites and their provocative ideologies and Utopias. The investigation of milieu by Iqbal both in his lectures and poetry, proves to be the guard of a developing plan of study, the object of which is to understand life in its socio-cultural and spiritual dimension in terms of the principles of development of the different structures working themselves out with the matrix of the culture of Islam.

synthesis in cultural sciences. It is yet to be identified by our scholars, the consistent struggle of Iqbal for a synthesis. Both science and cultural sciences cannot afford, says he, to lose sight of the totality of objects. These problems which are vital for human life and culture has been taken up by Northrope, and prior to him by Alfred Weber (PRINZIPIELLES ZUR KULTUR SOZILOGIE).

Prof. Ziauddin in his own way has attempted to invite the attention of his readers on two basic thoughts of Iqbal – Intuition and Space-Time. Phenomenology holds that it is possible to grasp supra-temporally valid truths in essential Intuition what the German calls Wessenechau. Iqbal, in contrast to modern phenomenologists, says that Intuitions of essence are always dependent on the historical background of the subject. As a philosopher of restless and sensitive turn of mind, impatient of limitations and rigid formalism, Iqbal cannot rest satisfied with a line drawn between eternity and temporality. He felt impelled to account for the new cultural factors emerging in the world. Within the difference of ways of fitting things, into their wider context, there lies a radical difference between progressive and conservative patterns of experience – this is the difference in the way of experiencing time. Iqbal has made a real contribution of differentiating the concepts held in the West and that of the Islamic East. The former is still ideational, logomachons and contradictory, whereas Islamic concept is entirely idealistic and dynamic. The awareness that every social fact is a function of time and space in which it occurs; Time and Space in their turn, have meaning only when related to the totality of society. Thus, knowledge of the phenomena of the material world could be achieved only if one puts oneself in the role of the observer relying on sense data and deductions from

the soul is an unfolding entity, and Personality only achieves its own shape because it is inherent in it from the outset. The evolutionary concept of Iqbal is a significant step in the opposite direction. In the evolutionary idea of Iqbal, although unfolding still rests upon the inherent growth of personality, meanings, spiritual forces and environment came more into their own, since they act as the releasing factors. To complete this picture of the Iqbal's view, his emphasis on the great man must be added. It is only another and more heroic elaboration of the ideas of self-sufficiency of personality.

Iqbal's poetry and his Lectures represent one unified trend which has been overlooked by all the students of Iqbal. He has determined the global outlook of Islam in an objective scientific fashion. Bringing various strata of cultural life in relation to each other, penetrating to the most fundamental totality in terms of which the inter-connectedness of the various branches of cultural and religious studies can be understood – this is precisely the essence of the procedure of interpretation which has no counterpart in the natural sciences – the latter only explains things. This is the gist of the concepts involved in the two Lectures on Islamic culture, and more particularly the Lecture dealing with the problems of the possibility of religion. The reconstruction of unified whole, no longer arises as a scientific problem. This is the main objection raised by Iqbal on the philosophies of Jean Alexander, Whitehead, Sorley, McTaggart and Bergson, only a philosophy of nature based on axiology, according to him could only have such aim. It has been stated by him that the modern philosophies of nature seek to reconcile the explanatory principles used by various sciences. But he says they have nothing to do with the trend towards

to satisfy the test, and then can no longer be relied upon as true in the whole range of its application.

The problems of Self and Personality are another potential source of the Philosophy and Sociologism of Iqbal. These problems are not new for Iqbal. They are the legacy of the world of Islam, received, manipulated and transmitted by him. It is erroneous to assume that these problems were introduced by the West. The Muslim East is far more ahead of West and undoubtedly, West as recognized by Prof. Nicholson and Massignon can much learn from the Muslim East. Mohiuddin ibn-ul-'Arabi, Abdul Karim Jili and other mystics on the one hand, and the philosophers like al-Farabi, Ibn Tufail and the jurist like Ibn Taimiyya on the other, with the poets contributed much more sumptuously what we find in the literature of the West today.

Iqbal has done nothing except re-introduced these problems in an idealistic integral form. He has compared the rich contribution of the Muslim East with that of the West, and hence his concept of Self and Personality are most modern. Indeed, in contrast to the former concept of the Self, Iqbal in meaningful congruity with the ideas and ideals formulated by the Muslims, has worked out a new sociological concept of the psyche which corresponds to the approach of the idealistically integrated society envisaged by the Quran and Sunnah. In this way he has decked aspects of Self and Personality that had not been noticed by the Western scholars. Iqbal, indeed, found fresh explanations for these genesis.

Iqbal's conception of Self is in many ways an emancipation from the Greek and European ideas of Entelechy and Personality. According to these conceptions

Transcendental-logical subject, then these elements which are thus placed on the same level should already contain the germ of the possible solutions to the problems with which the reflecting subject is going to be confronted.

Iqbal has attempted to wipe out some of the mistakes about philosophy. It has been fallaciously assumed that Imam Ghazzali repudiated philosophy as a system of knowledge and truth. Ghazzali, according to the verdict of Iqbal supplemented philosophical knowledge by more general disciplines that have orientation in life and in reality as their subject matter. Philosophy, says Iqbal is the cultural milieu of Islam entrusted with the task of providing principles of orientation, and we do not assert that philosophical approach has become valueless or that philosophy should be banished as system of culture and knowledge. Iqbal has criticized western philosophy, because it still holds idealism, of the re-duplication of Being, of seeking a second world behind reality. Such a philosophy is not able to give modern man the orientation that he needs. According to Iqbal there is no conflict between philosophy and religion or philosophy and science. Iqbal's philosophy is something different we are in knowledge of. It is the field of value and meanings that we must place, says he, all those basic problems and beliefs which together are called philosophy. Having the greatest generality of meaning and application, these beliefs are the hardest of all to establish. They concern the nature and reality of the outside world, the nature of the self, its freedom, its relation to its world, its whole scale of values, and the nature of the ultimate Power. According to Iqbal truth is a belief that endures the tests and thus becomes acceptable as a basis for action. But if a new demand is made upon it and a more exacting test applied, it may fail

Rickert and Max Weber. Iqbal responded strongly to the new synthetic trend – a radical contrast between the static concept of natural science, on the one hand, and the dynamic concepts of historic and social sciences on the other, became one of the essential features of his poetic art and philosophy.

The synthetic method of studying or rather re-creating history had some important philosophical implications. Iqbal believed that the historian is able to establish genuine communion with the true import of the works and actions studied by him. In order to achieve this, he had to divest himself of the concepts, value standards, and categories characteristic of his own age, and to learn to substitute for them the corresponding concepts, value standards, and categories of the period under examination. This sense of greatness, of glory, could be achieved only by viewing things in historical perspective. Iqbal seems to have been in favour of Phenomenology, propounded by Edmund Husserl. In one thing he differed with the phenomenologists. Iqbal advocated the objective absolute knowledge of values and accepted their doctrine of Intentional acts.

In his own way Prof. Ziauddin has attempted to analyse some of the basic concepts of Iqbal. Iqbal is not in favour of philosophisation but rather he has advocated that philosophy is to be systematized, maintaining the requirements of life and the values and meanings of life. I think at least in his Lectures Iqbal has succeeded in showing some internal connection between the various systematization and the systems which philosophy make possible. If systematization is nothing but the first ordering of the elements of experience, as performed by the

contradictory and heterogeneous currents. The predictive nature of Iqbal's thinking is to be seen in his analysis of all the movements, currents and drifts. Marx's basic prophesy, the advent of proletarian age after the collapse of Capitalism, seemed to Iqbal on the point of being realized not only in Russia but in various parts of the West. This is most potential danger for the world of Islam, made known by Iqbal. The real task of Iqbal's philosophy was to reconstruct the spirit of the past ages. This point of view was put forward in Fredrich Gundolf's Goethe. Alois Riegl and Max Dvrox introduced the integrative and interpretative approach into art. In his concept of art Iqbal was influenced by the referred to Germanic spirit, but it was axiologized in congruity with the cultural milieu of Islam. The above fact has awfully been neglected by all the scholars of Iqbal. Another serious mistake which has categorically been committed by these scholars is the fact that Iqbal rejected the positivism. In so far as cultural and human phenomena were concerned, only the bold synthetic anti-positivist approach according to Iqbal is the true approach. In the East for the rejection of Positivism the credit goes to Iqbal. Whereas in the West it was opposed and declared invalid by Wilhelm Dilthey (cf. DILTHEY: UBER DAS STUDIUM DER GESCHICHTE DER WISSEN SCHAFTEN VOM MENSCHEN DER GESELLSCHAFT UND DEMSTAAT).

One can hardly exaggerate the suggestive power these ideas exerted upon German academic thinking. Iqbal was not free from this influence. In philosophy for instance, a branch of the neo-Kantian tradition, he was swept away by the breath of the new spirit. Iqbal in his own way broke the thrilling effects of Kantian philosophy. He played the same role in the East, as was played by Windelband,

enables one to discover the truth of human import. In Iqbal's approach, the productivity of socio-cultural and psycho-spiritual participation, as a source of knowledge plays a role than the mere imitation of the thought patterns of the East and West. The beauty of the work of Prof. Ziauddin Ahmad, is to be seen in his persistent attempt to make the intention of Iqbal very clear. Not in form but in the true and sincere representation of the universal and vital import of the subject matter of Iqbal's contribution, he has to my mind achieved a great success. On the basis of the universality of Iqbal's thought, I think a complete reorientation is always to be felt most necessary. The dynamism and meaningfulness of the thought structure of Iqbal, will always lead for re-examination of all the traditional ideas about reality, all values and all principles. We cannot adequately understand the basic tenets of Iqbal's art and philosophy without understanding the optimism which runs all through the gamut of his personality and thought patterns. There is enough of a climate of revolution to give young people the impression of a complete intellectual, spiritual and moral reorientation. Iqbal's greatest contribution to the world of Islam is to be seen in two directions – the scaling down of western Utopian consciousness and material pretensions. Among other facts the western intellectual, social and cultural pretensions, have assumed the gigantic dimensions. Iqbal is to be respected as hero of Islam for breaking the western illusion on the one hand, and finding the key to perfect knowledge and perfect action, on the other. It is important to note in this connection, that this Utopian feeling manifested itself in many fields and many forms in a rather chaotic and desperate fashion. Dominated by the Western Utopianism, the world of Islam became the nostalgic centre for

Dr. M. Basharat Ali

Iqbal Studies, And Prof. Ziauddin Ahmad

It is a pleasure to introduce the work on Iqbal by Prof. Ziaduddin Ahmad. The author is earnest in his study. It is a research treatise surpassing all the works so far produced on Iqbal by the Eastern and Western experts in Iqbaliology. Iqbal's personality and thought, based as they are on the value orientation, pattern systems and cultural milieu of Islam, have become infinite in terms of all dimensionality and space-time causality. Iqbal as a thinker is bound to be influenced by the Weltanschauungen, but as in his thought, he is even guided in this direction by the eternal meaningful influences of the Islamic concept of Weltanschauug and Zeitgeist. Thus his concept of these two ingredients is both axiologized and made congruous to the content and meanings of the Quranic concept of Zeitgeist and Weltanschauung embodied in the Surah Al-'Asr. Iqbal differed with the Western thinkers. His purpose was not to demonstrate the inescapability of relativism, scepticism and causality but rather the thesis that in spite of inescapability of certain relativist conclusions of both the Eastern and Western thinkers; genuine knowledge of historical and socio-cultural phenomena including religion and spirituality was possible. According to Iqbal participation in the psycho-spiritual and socio-cultural processes, which renders one's perspective partial, also

جنبشِ موجِ نسیمِ صبح گہوارہ بنی جھومتی ہے نشّۂ ہستی میں ہر گُل کی کلی
یوں زبانِ برگ سے گویا ہے اس کی خامشی دستِ گلچیں کی جھٹک مَیں نے نہیں دیکھی کبھی

کہہ رہی ہے میری خاموشی ہی افسانہ مرا
کُنجِ خلوت خانۂ قدرت ہے کاشانہ مرا

آتی ہے ندّی فرازِ کوہ سے گاتی ہوئی کوثر و تسنیم کی موجوں کو شرماتی ہوئی
آئنہ سا شاہدِ قدرت کو دکھلاتی ہوئی سنگِ رہ سے گاہ بچتی' گاہ ٹکراتی ہوئی

چھیڑتی جا اس عراقِ دلنشیں کے ساز کو
اے مسافر! دل سمجھتا ہے تری آواز کو

لیلیٰ شب کھولتی ہے آ کے جب زلفِ رسا دامنِ دل کھینچتی ہے آبشاروں کی صدا
وہ خموشی شام کی جس پر تکلّم ہو فدا وہ درختوں پر تفکّر کا سماں چھایا ہوا

کانپتا پھرتا ہے کیا رنگِ شفق کُہسار پر
خوشنما لگتا ہے یہ غازہ ترے رخسار پر

اے ہمالہ! داستاں اُس وقت کی کوئی سُنا مسکنِ آبائے انساں جب بنا دامن ترا
کچھ بتا اُس سیدھی سادی زندگی کا ماجرا داغ جس پر غازۂ رنگِ تکلّف کا نہ تھا

ہاں دکھا دے اے تصوّر! پھر وہ صبح و شام تُو
دوڑ پیچھے کی طرف اے گردشِ ایّام تُو

☆

ہمالہ

اے ہمالہ! اے فصیلِ کشورِ ہندوستاں! چومتا ہے تیری پیشانی کو جھک کر آسماں
تجھ میں کچھ پیدا نہیں دیرینہ روزی کے نشاں تو جواں ہے گردشِ شام و سحر کے درمیاں
ایک جلوہ تھا کلیمِ طورِ سینا کے لیے
تو تجلّی ہے سراپا چشمِ بینا کے لیے

امتحانِ دیدۂ ظاہر میں کوہستاں ہے تُو پاسباں اپنا ہے تُو، دیوارِ ہندُستاں ہے تُو
مطلعِ اوّل فلک جس کا ہو وہ دیواں ہے تُو سُوئے خلوت گاہِ دل دامن کشِ انساں ہے تُو
برف نے باندھی ہے دستارِ فضیلت تیرے سر
خندہ زن ہے جو کُلاہِ مہرِ عالم تاب پر

تیری عمرِ رفتہ کی اک آن ہے عہدِ کُہن وادیوں میں ہیں تری کالی گھٹائیں خیمہ زن
چوٹیاں تیری ثریّا سے ہیں سرگرمِ سخن تو زمیں پر اور پہنائے فلک تیرا وطن
چشمۂ دامن ترا آئینۂ سیّال ہے
دامنِ موجِ ہوا جس کے لیے رومال ہے

ابر کے ہاتھوں میں رہوارِ ہوا کے واسطے تازیانہ دے دیا برقِ سرِ کوہسار نے
اے ہمالہ کوئی بازی گاہ ہے تو بھی، جسے دستِ قدرت نے بنایا ہے عَناصِر کے لیے
ہائے کیا فرطِ طرب میں جھومتا جاتا ہے ابر
فیلِ بے زنجیر کی صورت اُڑا جاتا ہے ابر

When night's the darling doth unfold
Her tresses long, and skirts of heart
Are pulled by sound of cataracts —
I stand bewitched, thus, on my part.

When evening's silence reigns supreme
And prettier seems than speech, I sigh!
The meditating trees present
A sight enthralling to the eye!

The sunset colours quivering thus
On mountain-land, give glorious shine,
And lovely looks this rouge, indeed,
On cheeks of youthful face of thine.

Himalaya! now do tell the tale
Recall, of course, the scene thou can —
When of thy skirts the fringe was home
Here of ancestors of what's Man!

Untold to me the features of
That plain and simple life of past!
No colour when of artifice
A blemish on it overcast!

O Memory! recall and show
The morn and eve of yore snow!
Retrieve thy steps and backward run
of changing times O! circuit, thou.

Just like an elephant unchained,
It in the space, so fast doth fly!

The rocking waves of roving breeze
Themselves did into cradle turn!
And, thus, with joy of life to swing!
Here every flower - bud did learn!

Through silence in their leaves, the plants
Make tongues their tales out of spill!
The strokes of flower - pluckers' hand's
Not to be seen at all here still!

I do as well through silence speak!
Try listen to the tale I tell!
My humble home is after all —
Of nature's house this private-cell!

Hark! singing down the hill-sides leap
The streams — a scene that I do prize!
Their music's such as makes to blush
Waves' play in pools of Paradise!

They something like the mirror hold
To natures' sweet-heart for the view!
Avoiding rocks that come in way,
They flow, and toss at times a few.

Thus striking strains of melody
In hearts, O Traveller! on thou go!
Indeed, my heart doth understand
Thy notes, and doth their message know!

It's one that makes thee ridicule—
Sun's crown of gold with all its glow!

A twinkle is of thy past life
What's ancient time's the history!
In valleys thine the tents pitched by
Dark hanging clouds are sights to see!

Thy peaks so picturesque and high,
To pleides pretend to speak!
Thou art on Earth, but expanse of
The sky, to make thy home, dost seek!

The streams that fringe the skirts of thine
Look like some liquid looking-glass,
O'er which the frills of waves of breeze
Are oft as clusters seen to pass!

High up on top of mountain land
The lightning has provided, so
To say, the hand of cloud with whip
To spur the breeze so fast to blow!

Himalayas! thou to view art still
The stadium same, if I may say,
Which did the hand of Nature make
For her own elements to play!

How merrily the cloud doth move,
And with what joy it swings in sky!

The Himalayas

O thou, Himalayas! Sentinel
Wall of age-old sub-continent!
To kiss thy forehead thus, Behold!
The sky so low like bow is bent!

In thee is present not a sign
Of antiquity or of age for Thou,
In midst of cycling dusk and dawn—
Retains thy youthful look somehow!
It was for Moses what he saw
On Mount Sinai — the spell all bright!
Thou art likewise for seeing - eyes,
Here of enlightenment the sight!

The judgement of external views
Thou art what mountain-land they call
In fact, thou art thy sentry own —
Sub-continent's, too, baction - wall.

Thou art the book of verse of which
The opening line seems to be sky!
To pull by skirts, all men to heart's
The private-chamber, thou's not shy!

How to thy head is tied of snow
The turban of distinction, Lo!

CONTENTS

Dedication

To my grandfather Allama Mohyuddin Ahmad Jafri and my parents Hafiz Sirajuddin Ahmad and Sayyedah Begum who have shed the rays of Knowledge and learning on me. And also my wife, Aziza Begum whose ingenious vivacity stimulated me to dedicate my life to the literary and intellectual pursuits for enlightening the new generation to the dignified position of emulating the scientific, technological and cultural progress of the modern age.

(Author)

Publisher: Dr. Ghulam Hussain Zulfiqar
Hon. Secretary,
Bazm-i-Iqbal, Nursinghdas Gardens,
2-Club Road, Lahore
Phone: 6363056

Published: April, 2006

Composing: Pearl Composing Centre, Lahore.

Printed by: Haji Muhammad Hanif & Sons Printers.

Pages: 108

Quantity: 500

Price: Rs.[redacted]/-

ISBN

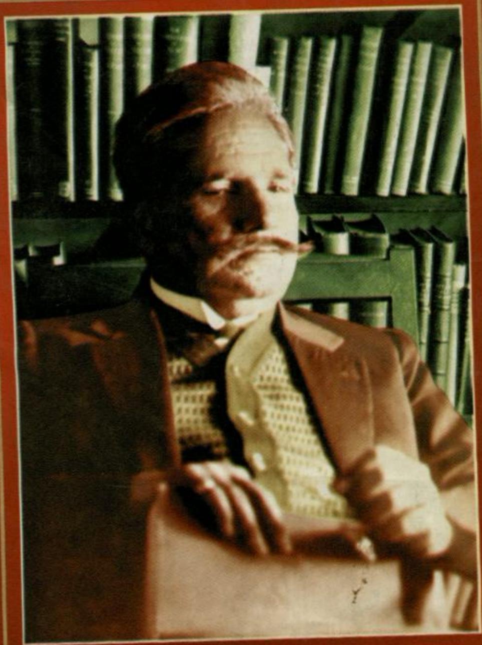
Allama Muhammad Iqbal

(Poet, Philosopher, Statesman and Reformer)

PART – I

Professor Ziauddin Ahmad

Bazm-i-Iqbal
2-Club Road, Lahore



Allama Muhammad Iqbal

(Poet, Philosopher, Statesman and Reformer)

PART - 1

Professor Ziauddin Ahmad

Bazm-i-Iqbal
2-Club Road, Lahore.